W. R. C.

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Where it is so that euery humayn Creature by the
suffraūce of our lordy godyis bor̄n & ordeigned to
be subgette and thral vnto the stormes of fortune
And so in diuerse & many sondry wyses may is perplex-
id with worldly aduersitees/Of the whiche I Antoine
Wydeuille Erle Ryuyeres/lordy Scales &c̄ haue largely &
in many diffirent maners haue had my parte And of hem
releuedy by thynfynyte grace & goodnes of our saidy lordy
thurgh the meane of the Mediatrice of Mercy/whiche ḡce
euidently to me knowen & vnderstonde hath compelledy me
to sette a parte alle ingratitude/And droof me by reson &
conscience as fer as my wrecchednes wold suffyse to gyue
therfore synguler louynges & thankes/And exorted me to
dispose my recouerd lyf to his seruyce/in folowīg his lawes
and cōmandemēts/And in satisfaccōn & recōpence of myn
Inyquytees & fawtes before don̄/to selie & execute ỳ werkes
that myght be most acceptable to hym/And as fer as myn
fraylnes wold suffre me I restedy in that wyll & purpose
Duryng that season I vnderstode the Jubylee & pardon̄ to
be at the holy Apostle Seynt James in Spayne whiche
was the yere of grace a thousand.CCCC.lxxvij.Thēne
I determynedy me to take that voyage & shippedy from sou-
thampton̄ in the moneth of Juyll the saidy yere/Andy so
sayledy from thens til I come in to the Spaynysh see there
lackyng syght of alle londes/the wynde beyngy good and
the weder fayr/Therme for a recreacon̄ & a passyng of tyme
I had delyte & axed to rede som̄e good historye And amōgy
other ther was that season in my cōpanye a worshipful gen-
tylman̄ callidy lolbys de Gretaylles/whiche gretly delitedy

hym in alle vertuouse and honest thynges/that sayd to me / he hath there a book that he trusted I shuld lyke it right wele /and brought it to me / Whyche book I had neuer seen before . and is called the sayinges or dictis of the Philosophers . And as I vnderstande it was translated out of latyn in to frenshe by a worshipful man called messire Jehan de Teonuille prouost of parys Whan I had redeth and loked vpon it as I had tyme and space I gaaf therto a gray affection . And in especial by cause of the holsom and swete sayinges of the paynems/ Whyche is a glorious fayr myrrour to alle good cristen people to beholde and vnderstonde . Ouer that a grete comforte to euery wel disposed saule / It speketh also vniuersally to thexample . weel and doctryne of alle kynges prynces and to people of euery estate / It lawdes vertu and science / It blames vices and ignorance . And al be it I coude not at that season ner in al that pilgremage tyme haue leyzer to ouersee it wele at my pleasure . What for the dispositions that belongeth to a taker of a Jubylee and pardon . And also for the grete acqueyntaunce that I fonde there of worshipful folkes / With whom it was fitting I sholde kepe goode and honest companye / yet neuertheles it rested styl in the desyrous sauour of my mynde / entendyng vtterly to take therwith greter acqueyntaunce at som other conuenyent tyme . And so remaynyng in that oppynyon after suche season as it lysted the kynges grace comaunde me to gyue myn attendaunce vpon my lorde the Prince . and that I was in his seruyse / Whan I had leyser I loked vpon the sayde booke . And at

the last concluded in my self to trāslate it in to thenglysh tonge, whiche in my Jugement was not before. Thynkyng also ful necessary to my said lord the vnderstādyng therof. And leest I coude not at al tymes be so wele occupied or sholde falle in ydelnes, whan I myght, nowe and therme I felle in hande with all. And dreue bothe the sentēce and the wordes as nygh as I coude, Neuerthles I haue seyn & herde of other of the same bookes whiche differrence and be of other importaunce, And therfore I drede that suche as sholde liste to rede the translacōn & haue veray intelligence of ony of thoos bookes, eyther in latyne or in frenche sholde fynde errours in my werke, whiche I wolde not afferme cause of the contrary, But allegge the deffaulte to myn vncomyngy, with the dyuersytees of the bookes, humbly desyryng the reformacōn therof with myn excuse, and the rather syn after my rudenes not expert, I in my maner folowed my copye and the grounde I had to spelke vpon, as here after ensiewis.

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Sedechias was the first philosophir by whoom
thwough the wil and pleaser of oure lorde godȝ
Sapience was vnderstande and lawes receyȝ-
uedȝ . Whiche Sedechias saide that euery crea-
ture of goodȝ beleue ought to haue in hym sixtene vertues
¶ The first vertue is to drede andȝ knowe godȝ andȝ his
angellys ¶ The seconde vertue is to haue discrecion to dis-
crene the goode from the badde andȝ to vse vertu andȝ fle
vices ¶ The thride vertue is to obeye the kynges or princes
that godȝ hath ordeygnedȝ to reygne vpon hym and that
haue lordshipe andȝ power vpon the people ¶ The fourthe
vertue is to worshipe hys fadre & hys modre ¶ The fyfthe
vertue is to do Justely andȝ truely to euery creature after
his possibilite ¶ The sixthe vertue is to distribute his al-
mes to the pouer people ¶ The seuenthe vertue is to kepe
andȝ defende straungers andȝ pilgrymes ¶ The eyghte
vertue is to bynde and determine him self to serue our lorde
godȝ ¶ The nynthe vertue is to eschewe fornicacion ¶ The
tenthe vertue is to haue pacience. ¶ The enleuenth vertue
is to be stedefast andȝ true ¶ The twelfthe vertue is to
be peasible and attemperate and shamfast of syme ¶ The
thertenthe vertue is to loue Justice ¶ The fourtenthe ver-
tue is to be liberal andȝ not couetouȝ ¶ The fyftenthe ver-
tue is to offre sacrifices to our lorde godȝ almyghtȝ for the
benefices andȝ gracis that he shewethȝ hym daylȝ ¶ The
sixtenthe vertue is to worshipe godȝ almyghtȝ andȝ to put
hym hoolȝ in his protection andȝ defence for resistence of the
in fortunites that daylȝ falles in thys worlde ¶ The saide
Sedechias saide that right as it appartyneth to the leprop

to be subgect and obeissant to the Royal mageste of thair kyng or pyrnce right so it behoueth their king or prynce to entende diligentely to the Wele and gouernaunce of hys people/and rather to Wil the Wele of them than his owne propre lucre. for by similitude ryght so is the kyng or the prince With hys people/as the saule With the body ¶ And sayde Sedechias / if a kyng or a prynce enforce hym self to gadre money or tresor by subtyl exortacion or other vnde/ We meanes he ought to knowen he doth amysse / for suche tresor may nat by gadred Wythoute the sequele be to hys daunger or depopulacion of hys Royaume or countrey

¶ And said Sedechias / if a kyng or a prynce be ne gligent and sloughful and take no hede to serche and enquere the disposicion and Workis of hys ennemyes. then tent Wyl and dedis of hys subgettys he shal not be long in surete in his royame ¶ And said Sedechias the peo ple is fortunat and happy that haue a goode and a vertu ous kyng or prynce discrete and Wyse in sciences. And mykyl ar the people infortunat When any of thyes thynges lak in their kyng or prynce. ¶ And said Sedechias if a kyng or a prynce for slouthe leue to do any of the lytil thynges that hym ought / and is ordeygned he shulde execute lightly after he leueth gretter vndon and soo conse/ quently he may lese alle/ ryght as a litil sekenesse or hurt Wythoute it be sone and Wele remedied /may cause the dis truction of alle the hole body. ¶ And sayde Sedechias if a kyng or a prynce byleue the fayre Wordes and flate ryngis of hys ennemyes hauyng noo Respect to their Wer kis it is merueylle but the sayd kyng or prynce therby

soderynly take harme ¶ And sayd Sedechias. It appar teygneth to a kyng or a prynce to enfourme hys sone in vertue and science and howe he shal gouuerne hys lande after hym howe he shulde be right wis to hys people. howe he shoulde loue and haunte hys knyghtes not sufferyng them to vse to mykel huntyngis nor other Idelnesses, but instructe hem to haue goode eloquence and to eschewe alle vanitees ¶ And sayd Sedechias It appartegneth to a kyng or to a prynce. if he wol haue ony nygh seruaunt first to knowe hys guydyng and condicioue and howe he gouuerneth hym silf in hys house and amougis hys fellawes. and if he vnderstande hym of goode condicion, and gouuernaunce hauyng pacience in hys Diuersite rete yne and take hym than hardely. And ellis to be ware of hym ¶ And sayd Sedechias if thou haue a tery true frende that loueth the wele thou ought to take hym mo re in thy loue and fauour. than ony of thy kennesmen de sirynge thy deth for to haue the successions of thy goodis ¶ And sayd Sedechias commonely euery resemblance delyteth other ¶ And sayd Sedechias he that wyl not be chastysed by fayre and swete wordes. ought to be correc ted by sharp and harde correction ¶ And sayd Sedechi as the gretteste richesse is satisfacio of the herte ¶ And said he is not riche, to whom richesse lasteth not, ne whan they may be lightly taken away. But the best richesse is that thing, that dureth perpetuelly ¶ And sayd Sedechias the obeissaunce don by loue is more fezme than that, that is don by myght or drede ¶ And sayd that experyence is a goode chastisement ¶ And sayd the lokyng vpon the ende of

the Worke / yf it be goody + yeueth hope to the kenymyng
¶And saide/that goode renōmee and fame is right prof-
fitable in this Worlde/ the dedes therof auaileth in the other
Worlde ¶And saide/it is better a man to holde his pees
than to speke myche to any ignorant man, and to be a lone
than to be acōpayned with euill people ¶And saide when
a kyng or a prince is euill tacched and vicious/better is
to thaim that haue noo knowlege of him than to thoos that
be gretteſt maiſters in his houſe ¶And saide/better is a
Woman to be harey̆n than to here any euill diſpoſid or a
Wikked childe ¶And saide/the cōpanie of a poure Wiſe-
man is better than of a riche ignorant that weneth to be
Wyſe by ſubtilitee ¶And saide/he that offendeth god his
creatour+by greter reaſon he ſaileth to other ¶And saide
bileue not in him that ſeith he leueth and knoweth trowth
and doth the contrary ¶And saide/the ignorante men
Wol not abſtyne them from their ſenſualitees but loue their
lif for their pleaſaunce/What defence ſo euer be made vnto
theym, right as childreⁿ enforce them ſelf to ete ſwete thin-
ges, and the rather that they be chargedy the contrarie+but
it is other Wiſe with Wiſemeⁿ for they loue their liues but
onely to do goode dedis/and to leue Idelneſſe & the delecta-
cōns of this Worlde ¶And saide/ holde may be cōpared the
Werkes of thaim that entende the pfection of the goode thin-
ges perpetuel/to thaim that Wol but their delices trāſytory
¶And saide that the Wiſe men here their greues & ſorowes
as they were ſwete vnto them+knowing their trouble pacētly
taken+the ende therof ſhalbe to their merites ¶And saide that
it is profitable & goode to do Wele to them that haue deſerued it

And that it is euill doyng to do wele to thaim that haue nat deserued it/for all is lost that is yeuen vnto them/ right as the reyne falleth vpon the gruel ¶ And said he is happy that vsith his dayes in doyng couenable thinges/and taketh in this worlde but that/that is necessarie vnto him and may not forbere/applying him self to do good dedis & to leue the harde ¶ And said a man ought nat to be demed by his wordes/ but by his workis/for comonly wordes ben vayne/but by the dedes is knowen the harme or the profit of euery thing ¶ And said what that almes is distribute to pouer indigēt peple/it profiteth as a good medicine couenably yeuen to them that be seke/but the almes yeuen to the not indigēt is a medicine yeuē without cause ¶ And sayd/he is happy that withdraweth his ere & his eye from alle vyle thinges ¶ And sayd/the most couenable dispon er that eny man may make in hys lyf/is hit that is sette in the seruice of god/& in good workis. And the second is that is spēded in necessarie thīges that may nat be forborne as mete drinke clothing/& for remedies ayenst sikenesse & the worste of all is that is dispended in syn & euil werkis.

Hermes was borne in egypte and is as mykyl to say ther as mercuri/& in ebreu as Enok/whiche was sone to Jareth the sone of Matusale/the sone of Malaleel/the sone of Caynan/the sone of Enoes sone of Seth sone to Adam/And to fore the grete flode/called Noes flode After that was there another litil flode/whiche drowned/but the contre of Egipte onely afore the whiche the saide Hermes departeth thens and went through alle landes tyl he was four score yere olde and .ij. And with

him hadde lxxij. persones of diuers tonges Whiche allbeye stered and exhorted the people to obeye our lord. & edified Thy. holnes Whiche he fulfilled With sciences. And Was the first that fonde the science of scoles / & estableshed to the people of euery clymat ladies couenable and apparteig; nyng to their opinions. to the Whiche hermes the kyngis in thoo dayes yaf grete audience and obeissaunce in all their landes and so did thuhitantis of the Isles of the see he constreyned them to kepe the lawe of god in saing trouthe to dispise the Worlde to kepe Justice. to Wynne the saluacon in the other Worlde. he comaunded orisons & praiers to be saide and to faste euery Wyke oon day. to destroye the ennemyes of the lawe to yeue almes to the pouer goddis people. that is to say. to the feble and Impotent. he comaunded that porke flesshe and camelys sholde be eten. and suche semblable me; tes. and comaunded them expressely. that they shulde kepe them fro pariury. he stablisshed many festis at certain sea; sons. and ordeigned also diuers persones to offre sacrifices at the rising of the sonne. and som other at the first newe moone. and at the coniunction of the planettes. & also When the planetes entre in to their houses. and When they ascended and When they discended. The sacrifices Were of many thinges. that is to say of roses. of floures of greynes of Whete. of barley. of fruites. of grapes. of licours. of Wynes. And the same hermes saide. that it Was noo recompense sufficient. to thanke god onely for the gre he hath sent vs ¶ And saide. O thou man yf thou dre; dest god Wele. thou shuldest neuer falle in to the pattes that beingeth may to harme ¶ And saide. make not

your clamours to god as Ignoraunces ful of corrupt Wil fulnesse. and be not obedient vnto oure lorde god. nor trespassours to hys lawe. And wyl noon of you do to your felowe. otherwyse than ye wolde be don to. but be concordaūt and loue to gyders. vse fastyngis and orisons in pure and clene Willes. constreyne you to do goode dedes humbly and without pryde in suche maner as of your werkes may growe goodly fruytes. and kepe you oute of the companyes of theues of fornicatours. and of thoos that vse euil werkis ¶ And sayd kepe you that ye be not parciu redy and let trouth be alwey in your mouthe / and swere not but ye and nay. enforce you not to cause them swere that ye knowe wil lye. lest ye be parteners to theyr paruiry. put your trust in god that knoweth alle secretes and he shal Juge you in equite. at the grete day of Juge ment whyn he shal yeue remuneracion to the goode for theyr goodnesse and punysh the euil for theyr wykkydnesse. And sayd. ye be certain that the redemptour our lorde. is the greteste sapience. and the greteste dilectacion that one ought to haue. of whom alle goodenesse cometh / & by whom alle the yatis of Witte & vnderstādyng ben opened And god that hath loued his seruātis hath yeuen them discreci on & hath establissed prophetes & propheciers. & ministres fulfilled with the holy goost by the whiche he hath many festely shewed vnto them the secretis of the lawe & the trouth of the sapience to entente that they shuld eschewe al errours & applye them to alle goody dedis ¶ And said vse sapience & folowe the lawes / be merciful / and garnisshe you with goode doctrines thynk & loke wele vpon your werkis without

haſtyng you to myldyſſe & in eſpecial whan ye ſhal puniſſh
miſdoers and yf ye vſe eny maner of thinge likly to ſyne
be not ſhamefaſte to withdraw you therfro, and to take
penaunce for the ſame, for to yeue other exemple. for yf it be
not puniſſhed in this worlde it ſhalbe at the greete day of
Jugement and ſuche ſhalbe tourmented with greete pines
whitoute eny pyte taken vpon them ¶ And ſaide, correcte
you by your ſelf and folowe the wieſe men lernyng of hem
good vertues, & lette all your deſire be, to hym goode renou
mee and fame. employe not your tyme and your mynde in
falſhede nor in malice ¶ And ſeide loke ye ſette noo bay
tes to the noyſaunce of eny body. nor that ye ſeke thaire
hurtes by cautelles or ſotiltees. For ſuche workes wol
not be hidde. but at the laſt they wol appere ¶ And ſaide
conſtreyne you to amepe the loue of god and of your feith
vnto ſapience. and yf ye do ſo all your lyf. it ſhalbe to
you agreete prouffitable hymmyng. and of that noble vertue
ſhal come vnto you greter benefices. than yf ye ſholde aſſē
ble greete golde and ſiluer or other treſours not durable. for
it ſhalbe to you a greete richeſſe in the other world that neuer
ſhall haue ende ¶ And ſaide. be al one with hym and with
oute in that ye ſhal ſpeke. & beware that your wordes be not
contrary to the thoughtis of your herte ¶ And ſaide hūble
and obeye your ſelf to your kyng and your princes. and
worſhip the greete miniſtres vnder them. loue god & trouth
& yeue true counſaile to that entent ye may the more hooly
with your good penaūce be in the waye of ſaluacīō ¶ And
ſaide, yelde louīg vnto your lorde aſwele in your tribulacion
as in proſperite in youre pouerte aſwele as in your richeſſe

¶ And saide ye shal here hens noy other thingis but your werkis/ andy therfore/ be ware that ye Juge not vniustly and desire rather to haue pouerte in doing goody dedes/ than richesse in syn/ for richesse may sody be lost/ and good dedis shal euer abyde ¶ And said be ware of to mylyk laughing and mokkyng eny persone/ all be it/ ye perceyue in him eny foule or euil tache · yet rebuke them not dishonestly . but thinke that gody hath made you all of one matere & imght a made you as euil as he/ wherfore ye ought to thanke hys goodnesse/ that hath shewed you suche grace/ and hath kept you from myselfe in the tymes past and present . And pray him of his mercy he wol so kepe you forthe ¶ And said if it fortune ỹ the ẽnemies of youz feith wil dispute with you. by diuerse & sharp seyngis/ answere them in swetenesse & in humylite prayng god to be of your counseile. & that he wil addresse all his creatures to the goode feith for their perpetuel saluacion ¶ And said be silent in counseil and be wel ware · what ye spekie afor your ẽnemies lest ye resemble him that seketh a body to be betyn with all ¶ And saide ye may not be Juste without the drede of our lord god/ by whiche ye atteyne hel'pe of the holy goost that shal opey you the gates of paradise/ wherin your saules shal entre. with thoos ỹ haue deserued euerlastig lyf ¶ And said eschewe the cõpany of thoos that loueth you not of euil propel of drũkeny men & of ignoraũtis And whan ye thinke eny good thought execute it& ye may incõtinẽt lest ye be let or withdraweny ther fro by eny simistre or euil tẽptacion And said haue no enuie though thou se eny prosperite cõm to ay euil may/ for his ende shal not be goode ¶ And saide . make your childreny

[illegible] goone in their youthe or they shalle be maller. and so ye shal not synne in them ¶ And saide. Worshipp and pray to our lorde with a clene wil & adresse al your desires to him and he shal helpe & enhance you. What part so euer ye go. & subdelue your enemyes vnder you ¶ And saide. When ye wil faste, make first clene your saules of al filthe. that your fastig may com of pure hert without eny euill cogitacions Whiche god reputeth vile. and as ye ought to abstene your self from metis. so ought ye to abstene frome synne. for it satisfieth not to spare metes and do euill dedis ¶ And saide, in your yonge age visite our lordis houses and lette al your orisions be in swetenesse & humilite without pompes or pride. And when ye be mooste merry in your houses with your folkes. haue in remembrance our lordis poure indigent people. and departe vnto them your almes ¶ And saide, yeue consorte to prisoners. to them that be in sorowe and trouble. helpe the sicke. clothe the naked. yeue mete to the hungery. drinke to the thursty. harborowe pilgrimes make satisfacion to your creditours. and pacientely suffre the Iniuries that they do vnto you ¶ And saide, disconfort nat them that bey in affliction but helpe them with swete and pleasaunt wordes And if it be suche as affore haue hurte you benignely for yeue it them. satisfying you with the peyne that they suffre ¶ And saide, enforce your self to vomme frendis. & than first preue them ar ye put to moch truste in them, lest it be to youre hurt, and that after throw ye repente you ¶ And saide, he that god exalteth in this worlde ought to take no pride nor vayneglorye in hit, nor repute him self greter than eny of his felawes for god hath made

riche and poure of oon creacon through whiche all be egall
¶ And saide/beware that in your Ire or Indignacion ther
escape out of your mouth noo foule wordes. for it is dis hon
neste and engendreth hate . it is not conuenyent for hym
that wil haue scyence · to seke it by mede or for money · but
onely by delectacon and byause it is more precious than
other thinges ¶ And saide that kyng is good and no-
ble / that causith in his Royame goode lawes to be kepte &
maintenyed · and the bade to be layde downe ¶ And said
largesse and liberalite is knowen. whan a man is in neces-
site & pourete. & pacience. whan oon hath power to Juge and
be auenged ¶ And saide. he that worshiped the wyese men
loueth Justice · and doth goode dedis. and enforceth hym
to wynne sciencis and goode condicions and therfore he
shal finde that that liketh hym in this worlde or in the other
And seith. he is vnhappy bothe here and there that hath
wicte and wol lerne noo science ne doctrine ¶ And saide
he that wol not teche that that he vnderstondeth in science &
good condicions. he shalbe partenar to the Ignoraunse of
frowardy folke And he that denyeth to teche science to him
that it is couenable vnto / he ought to be depriued of his be-
nefice in this worldy. but ther is noone that doth so saue
Ignoraunt folkis · whiche comonely ben enuious froward
and il willedy ¶ And saide . liberalite and largesse is
bettir in science than in richesse for the renomme of a wyse-
man abideth · and the richesses abideth nat. And a man
ought not to offende nor hate him / that hath trespassedy
vnto hym. but ought to do goode ayenst harme for the wer-
kes of the wiesemen is preuedy in. in . thinges that is to

seye to make hys ennemye his frende / And to make the
rude connyng / And to reformе the euyl disposed vnto
goodenesse ¶ And sayd / He may be called good Whan
other sure the better for his goodenesse ¶ And sayd he that
loueth the Wele of his neyghbour as his owne ¶ And say-
de That grete science prouffyteth litil to a couetous man
But litil seyence prouffyteth moche to him that Withdra-
weth his courage from couetise ¶ And sayd / That the
lyff may be resembled to the fleyng of an awlbe / And
the deth is like the lyghting therof ¶ And sayde / It ys
more ueryteey and better to haue pytie vpon the foole than
vpon the Worldely Wyseman ¶ And sayd He that hol-
deth hym not satysfyed With that / that god had sent him
Desireth not to haue more ¶ And sayd / A reporter
or a contrarier of talys comonely / other he lyeth to him
that he telleth them / or he is fals to thoos that he hath seyde
it of ¶ And sayd derysion and scornyng putteth away
and Wastith leue as the fyere doth the bronde ¶ And say
de The enuyous man is frendely to him that is present / &
in his absence is his ennemy / and so sheweth him his fren
de by Worde, and ennemy by dede ¶ And said / An enuious
man seeketh of noght but to dispraise alle other ¶ And
sayde he is right sure that feleth him self Withouten gilt / &
is in none sureté that Wol not knowe his owne gilt And
sayde, Beware of trye not vnto couetise for Whan ye Wold
it Wol not obeye vnto you ¶ And sayd / He that yeueth
good cõseil to other folkis / begynneth to do prouffyt to
him self / & Was axed of the said sermes What it Was that
moost letted & troubleth man / he answerd / Ire & enuie / after

they ayed hym Wherfore/the Wiese may stode more atte yates of the riche may/than the riche may atte yates of the Wiese may. And he answered. the Wiese may knoweth the prouffit of the riche. & the riche knoweth not the prouffit of the sciencial Wiese may ¶ And/he that hath Witte and discrecion and knoweth it not inde resembleth the tree/that bereth noo frute ¶ And saide. he is Wiese that knoweth Ignoraunce and he that knowith it not is ignoraunt/and he that knoweth not him self. howe shalde he knowe or deme another ¶ And saide ther be. ij. manere of men the oon seketh and can not finde/the other findeth and can not profite ¶ And saide/sapience is like a thinge falley in a Watre. Whiche can not be founde. but by them that Wol serche and fette it from the bottom ¶ And saide Without chastite/a may can not be verey parfight Wiese/and Without Witte he may not be parfight in science ¶ And saide discipline is the ornament of Witte. With the Whiche euery may ought to enriche himself ¶ And saide it is not honeste to chastise a may afore alle folkis / rather a part ¶ And saide Whan a may often excuseth himself his knowen gilt. it causith his errour the more to be remembred ¶ And said. the Ignoraunt persone is but litil. al be it he be olde. and the Wiese is moche. al be it he be yonge ¶ And the Worlde dispraiseth nowe adays thoos that afore it Was Wont to Worship/and the erthe Wasteth and eteth them that afore it Was Wont to norysshe and fede ¶ And saide. the fole is knowen by his Wordis. and the Wiese may by his Werkis ¶ And said therbe selde folkis enuioe of a dede may/but therbe many that Wol lye vpon them ¶ And said

be mery and glade and it suffyseth to angre the nuyous
may. And there was ayed of the sayd termes. Why he ma
ried him nat. he answerd. he that can not swymme in the
see alone holde shulde he bere another in his necke swymmig
¶ And sayd kepe the oute of the company of a Jangeler
Which resembleth to a thyng that semeth good a fore. and
nygh it is right noght ¶ And sayd. He that wolle do
ayll at thin instaunce ayenst another. Eyght so wil he
at his instaunce do ayenst the ¶ And sayd. He that wil
preyse the of vertues that ben not in the. and thou reioyce
hit. he may wele allegge the vices that he seth in the. And
sayde. Ire troubleth reason. and letteth alle goode werkis
and furthereth alle ayll ¶ And sayd he that labureth in
that. that may not auayle. leseth therfore that. that myght
prouffyte ¶ And sayd the hurte & the trouble that is don
caused by ayll pple letteth the desire and wele of the goode
And sayd thay thy frende erreth or mystaketh him ayenst
the. yet as mocke as thou may departe not from his amy-
citee. but assaye the meanes to redresse him ¶ And sayd
Wyse kynde and true is he. that wil lyghtly forgete the
erreur of his frende ¶ And sayd. It is better chastyse
thy self thay lete other do ¶ And sayd. The goodenesse
that cometh of an Ignoraunt may. Is like therbys that
growe on a dongy hill ¶ And sayd ayn ayll felawe is like
a tree kyndeled Wherof the one branche setteth the other afire
¶ And sayde. The nobleste thing that god hath made
in this worlde is a man. & the richeste thing to him is reason
by the whiche he kepeth iustice & eschueth synne And said
the sole wol knowe in him self no vile thing & the ignoraut

weneth lightly a thinge be other than it is. and the suspec tious. may maketh many doubtes of that that he knoweth ¶ And said a right recōmendable thinge in heuen and in erthe is a true tunge ¶ And said. a king or a prince ought nat to yeue lordshippes nor auctorites. but to goode & merci able folkes. And therfore they shuld loue them/as the fadre doth his childreñ ¶ And said it sholde suffise a man and ought to holde him self recōpensed/whan his aduerse partie required of him pardon And it was ayed him what was a liberal thinge. he said to yeue siluer to vnknowen men for the loue of the knowen men. and to forgeue them that haue noied him/for the loue of them that haue holpen him ¶ And said the lyf in this worlde is so shorte that ther ought none conceyue hate nor wil harme to other ¶ And said establisshe & ease thyn ire. With thy pacience/thin ignorance With thy sapience. thy forgetfulnesse. With thyn remēbrāce ¶ And said it is a goode signe/whan a childe is shamefaste/for it sheweth he shulde haue wit ¶ And said it is wel don that thou do goode While thou art in prosperite for parauēture in aduersite thy power shal lak ¶ And said he putteth him in danger. that abideth in a prominee/where ther is no lorde. that wolle venge the iniuries don therto. Where ther is noo iuste iuge. Where ther is no wyse leche. Where there is non habondaunt market. and where there is no renn ning water ¶ And said it appertaigneth to euery man With all his power to seke science. and ther With to fortifie him hauyng a goody eye vpon his enemyes. and beware he be not repsedy to highe in pride by lordship or other richesse. his wil his wordes and his dedis alway to be

egall/and so shal god loue him & his successiō ¶ And sayd ther may none escape to be atte grete day of Jugemēt and his helpe shalbe three by iij. thinges/Discreacion/chastete/and goode Werkes/Alle thinges may be lefte/Saue goode dedis/Alle thinges may be chaungedy/Saue nature Alle thynges may be redressh dy and reformedy/Saue euil dedis. Alle thinges may be escheuedy/Saue deth/and the sentence of oure lorde ¶ And sayd/Jt is no meruaille though he be goode/that is not couetous. But Jt were grete meruaylle/Jf a couetous may Were goode ¶ And sayde The errour of a Wysemen may be resembledy to a Crasedy shyp/Whiche in drowbnyng her self/Drowbneth many other ¶ And sayd/truste is in maner of a bondeship/And mystruste is a liberte ¶ And the sayde Hermes correctyng kyng Ramon yaue him this precepte & charge/loke that first affore all thingis ye loue/drede/and obeye/our lordy gody And sayde all men that haue dominacion & lordship vpon the pple ought alWaye of necessite/to haue iij. thinges in mynde/Jfirst to remēbre the pple/that be subgect vnto him Seaundely al be it that they be in his seruitude/yet ought he to his pouer to kepe them in fraunchyse and liberte and nat in thraldom/Thirdely Holde his lordship & pouer in this Worlde may not long endure ¶ And sayde/o king Ramon it behoueth the to kepe thy saule/Right Wysely in Wyl and Worde/and thou oughteste not to be sloudthfull to the distruction of the myscreaūtes/but to constreyne them to obeye our lord god & desire not to haue eny richesse Without it be rightfully gotey. Jfor thinke truely the pople Wol alWaye obeye to them that do rightfully and Wele/& that Wol

mayntayne them and there may noo wele be in a royame without it be habundaunt of people/for the decay of a royām is falbe of people. And if they with drawe hem/the prince is left lorde alone and therfore remembre wele thy dedis and eftsones thinke on thy saule and put in that garison all that thou shalt haue nede of in the other world And yf it happen that thou must goo in the werre in thyn owne persone. be ware wele that thin ennemyes suprise the not by slowthfull soiournyng. And whyn thou gooste to batail loke that first thou solicite and exorte thy people as corageously as thou can. and loke that alle thyn habil; mentis of werre be redy. and euery man set in hys warde and appointed howe they shal fight and sette oute

¶ And be ware wele that thou be not suprised by thin ennemyes. for lakke of wache and goody espial. therfore multiplie thy scowte wache and thyn aspies so that thou mayst alwaye knowe the guydyng of thyn ennemyes and loke that thou be sure they deceyue the not. And whan thou shalt commaunde thy folkes to do eny thyng loke secretely whether they haue obserued it after their charge or nat. Whiche shall make them drede the more to offende the. ¶ And whan thou shalt commaunde eny lettres to thy clerke to be made / signe nor seale them not til thou haue ouerseen thaim. for many haue ben disceyued therby. ¶ Ware thou be not to familyar with them that thou knowes not. Utre not the secretes of thy hert but to them that thou haste preued. and knowest true vnto the. ¶ Gouuerne the so wysely. that thy knyghtes. and thy people may haue pleasir of the. and glade

to be in thy company. And delite them to se the rightfull and of goode gouernaunce. Slepe no more than shal suffyse onely for the sustentacion of thy body. and the rest of thy hexte. and entremete not nor let thy Werkis be but in right Wyseneſſe and trouth Without dissimulacion and slouthe nor delay not that thou muſt nedely execute. Sustayne and loue also thoo that be the grete multiplyers that is to saye the cõmones that labour the erth by tylth and sowyng sedes vpon the same. by the Whiche the royaumes and the people be sustayned. the kynghthode multiplied and the houses full of richesse. Wherfore suche thinges Wol be gretely kept and cherisshed. And It behoueth openly to Worshipp thoos that be goode. euery man after his discrecion condicion and science to that entent. that the people may so knowe them. and be bonteuous to alle thoos that seke sciences. to corage them the more to lerne and entende To studye. so that the royaume or prouynce may be the better for their connynges. Besye thy self to punysshe malefactours. and thoos that putteth the in daunger or trouble Within thy royaume or lordshipp. make stryke of their hedes publykely that other may take example by them. to a theffe lete his hande be strykey of To a robber of the hygh Waye let him be hanged. that the Waye may be the surer Brey the Sodomytes and punysshe the men takey in fornicacion after their estate. And the Women in like Wyse Ware the of the Wordes of lyers. and suche punysshe. se the pryseners ones in a moneth. And Delyure thoos that ought to be delyuered. and yeue them of thyn almes pumysshe incontinent thoos that haue deserued It. Yet not so

haſtyly but that they may haue leyſir of [illegible]ntaunce. and
that other let hym be kept til thou knowe the trouth. Wey
ther they be gylty or not. Welware alſo. Vſe not thyn owe
ne counſeyle onely. But be auyſed by men of Age and
diſcrecion. And ſuche as been expert in many thynges
And when thou ſhalt finde ony ſuche Juſt and rightfull
be counſeyled by hym. And elles reporte the to the moſt
holſome opynion of all thy counſeyllours. and god ſhal
helpe the ¶ And ſayd. The Is noble that vſith goode
neſſe. And It is a grete goodneſſe to vſe Inſtyce and
chaſtyte. and to yeue lyberally or It be axid ¶ And
ſayd. When A kyng or a prynce can not wyll reſtrayne
hys euyll vices & couetiſe. howe ſhulde he reprue his ſer
uauntes. and when he can not correcte hys propre ſeruaun
tis. howe ſhulde he correcte and gyde alle hys peple. and
ſpecially thoos. that ben fern from hym. Therfore It be
houeth A kyng or a prynce fyrſt to be lorde ouer hym ſelf
And aftir vpon other by ordre ¶ And ſayd A good
kyng or a prynce ſhulde not be to full of Suſpecion for
It wol make men drawe from hym. And alſo he ought
not to haue eny of that dyſpoſicion in hys houſe. And in
eſpecyall. Walkbyters. Contryuers or Reportirs of tales
For when there Is dyuyſion or trouble in A kyngys or
in a prynces houſe. Lyghtly no good Counſeyllours or
ſeruauntis wolde abyde there

¶ Ac ſayd he that can not refrayne his Ire hath no
power ouir his Witte And ſaid a Wyſe king or a

prince ought not to make comparisons nor dispute in dis-
creccon with a greter and myghtier than he is ¶ And said
Whan a kyng or a prince hath conquered and ouer come
his ennemyes he ought to mayntayne them in Justice . in
goode custumes and liberalite and pacience . And so may
he make of ennemyes his frēdes ¶ And said yf a king or a
prince assembled an outrageous tresour and dispende it
not as it appartayneth he shal lese both it & his Royaume
¶ And saide . the people ar to the kyng as the wynde to
a grete fyere . for the more the wynde is . the stronger is the
fyere ¶ Ang said a kyng or a prince ought to knowe
thoos that wele and truely haue serued him and establis
the thoos a boute hym self after trouth witte and conyng
and ought to yeue and be bountefous vnto them after
their merites . And if he he geue by wil to noughty folkis
that haue not deserued it / it puteth a weye the courage of
his goode seruantis to serue hym wele eny lenger . and
so shal he be hastily so full of noughty people that when he
wolde he can not be delyuered of them ¶ And said it is
conuenient for a kyng or a prince to lerne and knowe but
not all for there is many thinges that a kyng or a prince
ought not to knowe nor vnderstande

Alquinus sayde . that men receyue grete benefi-
ces dayly of gody oure creatour al be it that they
be synners Then they be boūde . to thanke hym for
hys graces . and to aske hym pardon for thayr trespasses
¶ And said many thyngis seme right goody . that be
full badde . and after gretely blamed . And many
thynges be dispraysyd in the begynnyng . that afterward

ley founde goode and desired ¶ And sayde Bettir it is to the to haue grete necessyte / than to borowe of him in whom thou hast no trauste ¶ And sayde If thou labour to teche a foole / the more shal folye encresse ¶ And sayde I merueil of thoos that absteyne them from metis noyng to the body and maketh none abstynence of synne ¶ And sayd multeplye silence . for that auoydeth perelles and vse trouth Whiche discipline shal mayntayne the and thy werkis / & he that wole wele kepe the feyth / ought to liue to his frende of his goode / and to be gracious to them that he knoweth goody and no denyer of Justice to his ennemye / and to eschewe alle thingis that toucheth dishonestee

Omer was an anucient straciser in Grece and of the grettest astate there . he was after moyses / v . c lv . yere he made many goode thingis and alle the stracisers of grece folowed his discipline . The whiche omer by fortune was taken and empriſoned and put to be solde as a pryſonner or a bondeman . And than one axed hym . whens he was . He sayd of his fadre and of his modre . Wilt thou that I shall leye the And he answered why axest thou me counseyle what thou wolt do with thy siluer ¶ And they axed him . Wherto he was good He sayd . To be delluered . And so abode long in pryſon And at the last they lete him go . He was A man sayre formed . and of large stature . and lyued . C viij . yere And here after folowe his seyinges . he is discrete that can refrayne his tonge ¶ And sayd . he that werkith by gseyl yeueth him self rest and labour to other ¶ And sayde it is afrendely lyuing to dele without fraude & barat ¶ And

saide accompanye the With good people . and thou shalt be oon of hem . accompany the With harde & thou shalt be oon of thoos ¶ And saide he is good and liberal that applieth him to good Werkis and clene · and that putteth them in execucon or euer ther come ony occasion of empeschement ¶ And said the hert shyneth in vertue and is sure Whan it is set in sapience And fraude & barat is ny the fruit of euill though tis ¶ And saidy the mouth sheweth ofte / What the hert thinketh ¶ And saidy the looke sheweth somtyme the disposicion of the hert afore the Wordes been spoken ¶ And saide it is agrete sureté for a man to purueye by tyme in his causis ¶ And saide it is merueile of a man / that may be in resemblaunce to god · and enforceth him self to be like to the bestys ¶ And said beWare thou do ne take no thing that thou feredst to be accused of . for if thou do thou shalt be the accuser of thy selfe ¶ And saide payne thy self to Wynne good condicious and vertues · for therby vices & harmes shalbe eschewed ¶ And saide ther Was somtyme a Wise man shapedy out of a broken and lost ship ny to an Isle of the see · and so beyng ther alone dreWe a figure of geometrie / vpon the sandis . Where With he Was fonde by certaine shipmen . that brought hym to the kyng of that ground tellyng hym that cas and auenture . And therfore the kyng sent throughe alle hys prouynces . and charged them they shulde enforce them self to lerne and haue suche connyngis as shulde byde With them after theyr ship Were lost . that is to sey . science and good Werkys ¶ And a man berith With hym . ij . vesselis the oon be fore and the other be hynde · In that byfore be the errours and vices

of other follis/ Jn that behynde be his owne ¶ Andy saidy to his sone. Beware that thou be not couetous/ for if thou be couetous/ thou shalt be poure ¶ Andy sayde Jf thou be pacient thou shalt be preysedy/ Jf thou be prowde/ thou shalt be blamedy ¶ Andy sayde/ Amay is better than all other bestes of the erthe ¶ Andy sayde/ Sapience is as to Werlie by science ¶ Andy sayde knowlege is better than ignoraunce ¶ Andy sayde this Worlde is an house of marchandise some Wyme therin by their goode dedis/ andy somme lese by their euyl gouernaunce ¶ Andy sayde by grete diligence sommey atteyne to their purpose ¶ Andy sayde/ he that hath grete myght and gouernaunce in this Worlde/ ought to haue no grete reioysshyng/ andy he that hath noon/ is dispreised ¶ Andy sayde ther is no Wikkiedder thing than lyeng/ ther is no goodenesse in alyer

SAlon Was of Athenes andy made many bookis of predicacions/ Andy establysshed the lawes there Whiche Was a Cyte in thoos dayes fulfilledy. Wyth Wysemen he hadde many bataylles techyng folkis to eschelbe their propre Willes ¶ Andy sayde/ Whan thou Wilt doo ony thing folowe not thyn owne Wil but seke counseyle andy therby shalt thou knowe/ the trouth of the Werkes ¶ Jt Was askedy him/ What Was the mooste. diffycult te in aman ¶ He answerdy. To knowe hym self. To kepe hys fraunchyse or liberte. To spekie in places Where he ought not/ To be angry/ With that he may not amende to coueyte that/ that he may not haue ¶ And said the thingis of this Worlde ar establisshedy by lawes/ the lawes be

fusteyned by .ij. thingis that is to say by swerde and by lanere ¶ Andy saidy to his disciples. Ware that ye be no mokers for that engendreth hatteredy ¶ Andy saide the vertuous laudes of a man be not thoos. that he yeueth him self but thoos that bey yeuen hym for his goode werkes. Andy it was asiedy him who was liberall he saide. he that with liberalite. not couetyng other mennes goodes ¶ And said ay euil tonge was sharper than a glayue. Ariche man asiedy him what were his goodis. he answered my tresor is suche that no man may haue yt without my wyll and may not be mynisshedy for noo thingy that I yeue of it but thou maist departe with nony of thyn without dymymiacion ¶ Andy said if thou wilt. the loue of thy frende shal abyde ferme vnto the. be curteise to him andy spare hym in his angre or errour ¶ And saide. thou oughtest not to yeue a man greter preisyng in his p̄sence than he is worthy for he knowbeth the trouth And was axed him howe a man shold thyme frendes. he answered in worshippyng & seyng good of them in their absence ¶ Andy saidy agoode saule hath neyther to grete Joye nor to grete sorowe for she reioyseth nat but whan she seeth goode thynges andy nony euyll. andy hath no sorowe. but when she seeth the euyll thingis and nony goode. And whan̄ she lokieth on all the world. she seeth the goode & the euyll so entermedled that she shold not simply reioysse her self nor trouble her self angrely ¶ Andy saide a kyngy that doth right & Justice shall reigne andy gouerne wele his people / & he that doth Iniustice and violence seliedh another to reigne for him And said it behoueth a king or a prince / first to ordre & dresse him self & after to

dresse other / or ellis he shulde be like hym that wolde dresse his shadowe afor hym self / And yt was asked of hym Whay Contrees and tounes wer wele gouerned / He answerd and sayd Whay their princes rule them / after ther lawes

Sabyon was agreete deffendour of his neyghbours & hade certayn frendes / Whiche a king wolde slee And Whan the sayde sabyon vnderstode it he wēt With them in resistence of the sayd king Whiche king assembled so greete nombre of knyghtes ayenst him / that he was discomfit & taken / and was commānded to be put in engyne and tormēted / Without he wolde accuse them that wer cōsenting to make Warre ayenst the king / Whiche Sabyon answerd that for no payne / he Wolde not telle that thing / that shulde noye his frendes / And in ded keyng in the engyne cut his tong With his owne teth / to thentent that he myght not accuse his felowes and frendes ¶ And the sayd sabyon lyued .vi. yere / and her after folowed of his seynges to his disciples ¶ And sayd if ye lese eny thing say not ye haue lost it but saye ye haue restored that was not youres ¶ And sayde to one of his disciples / multiplie thy frendes and that shal asswage thy care ¶ And sayde a Wyseman ought to be Ware / holde he wedeth a faire Woman for euery man Wil desire to haue her loue / And so they Wol seke their pleasirs · to the hurt and displeasir of her housbandy ¶ And sayd . Delectacion in richesse is a dangerous vice / And there cam one of his seruauntis vn to him on a tyme and tolde him that his sone was dede · & he āsuerd that he knewe Wel þ he Was mortal & not Imortal

and a man ought not to drede the deth of the body. but the deth of the saule. Oon asked why he said soo. considering that he held thopynion that a resonable saule myght not dye. he answerd whan a resonable saule is conuerted to the nature of a beste without vse of reason al be it that it be sustaunce incorruptible. yet is she reputed for dede. for she leseth the Intellectif lysse. he founde a yong ouer man sitting vpon the see syde kepyng thaduersitees of this worlde. to whom he saide. dyspaire the not. for if thou were with grete richesse in the myddel of yendre see in grete danger of thy body. and of thy goodis. thou wolde wisshe right hertily to be here with oonely thy lyue saued. Also. and if thou were prisoner. and the kepers wold selle the. and take from the alle that euer thou haddest thou woldest be gladde to haue oonely the delyuraunce of thy body. the yong man answerd that he wolde him trouth. Wele than saide Sabion vnto hym. nolde thynke than that thou hast ben in alle this dangers and hast ascaped them. and art nolde at thy free liberte. therfore holde the content with the state that thou nolde standest in. And so the yong man departed gretely recomforted.

Ypocras was disciple to Esculapius the seconde whiche descended of blode Royalle. And he was the first fynder of the art of phisike. whiche he shed and taught to his childrē and cōmaunded it shulde not be lerned to eny Straungers but oonely from the fadre to the sone. And so the saide sciēce to rest in them And cōmaūded that they shulde dwelle in the middel habitacion of grece in. iij. Isles. And ypocras rested in the Ile of Thau

And in the .ij. other Iles the studye was lost in his dayes The oppinion of the first . Esculapius . was that phisyke shuld be vsed onely by experience for it was neuer founde but onely therby, and so was it vsid . M . CCCC . yer after til that another phisicien came called Methio⁹ whoos opynion was that experience without reason . was a dangerous thing And so they vsed these . ij . opynions . viij, honderd yeer . till another phisicien cam called Gramar⁹ dos . Whiche dispraised the experience . sayng that to many errours grewe therby and that in occupying phisike a man ought to vse reason onely Not withstanding he hade . iij disciples Whiche held after him . iij . diuers opinions The on vsed experience onely . The other reason onely The . iij subtil craftes and enchantementis . and soo these . iij . weyes were vsid . vij . C yere till that plato cam . Whiche taught diligently the seyngis of his predecessours in hys science / and shewed that experience onely was dangerous and reason onely colde not be sufficient & toolke the bookes as wele of subtil craft / and enchaũtemẽt as thoos of onely reason / and brent them all / but thoos that were of reason and experience to gider he reteyned and kept hem and cõmaunded that they shuld be vsed / and after his deth he lefte the craft to . v . of his disciples The first to ordeigne phisike to the body The . ij . to lowe and to lete blode The iij . to hele woũdes The . iiij . to hele seke eyen The . v . to knytte and hele broken bones And after this came Esculapius the . ij . Whiche taught diligently the diuerse opinõs And in especial thoos of plato / whiche he vsed and toke for most true and resonable And he left after hym . thre

disciples that is to sey/ Ypocras and .ij. other whiche dyed and so rested that science and crafte onely in him. than rested ypocras alone parfight in lertues in his dayes vsing reason/ The whiche ypocras seeyng the crafte of physike in weye of perdicion bycause alle his felawes were ded. and that he was left onely in the Isle of thau. Thought that he wold for the moost prouffyt that the craft therof were shewed. and taught not onely to his children and kynnesmen. But generally to alle that were apt to lerne it And dampned in that science dyuers thinges and added to certayn compylacions in breue wordes. And commaunded his .ij. sones that were maystres of sciences that they shulde shewe It generally. for he sayd It was more couenable/ It shulde be taught to straungers able and apt to the lore/ than to his owne kynnesmen not disposed to lerne. And as he ordigned was don and Is vsid to this daye/ and in his lyff he shewed hit to dyuers straungers and made hem expert therin/ taking promisse of them to teche it further/ It happed that a kyng of perse called de four sent vnto the kyng of thysle of Thau called pylate praying him to sende him ypocras/ and he wolde yeue him/ C kyntalles of golde/ and than was the lande of grece deuided in many kyngdoms/ of the whiche somme gaf truage to the kyng of perse/ And so dyd that of Thau/ The whiche bade ypocras go to the sayd kyng of perse/ for to hele certayn pestilences that were than in his Royaume/ Seyeng If he wont not/ It myght be to grete a danger to the Isle seeing the sayd pylate was not of power to resiste the said kyng of perse/ The whiche ypocras answerd that he wolde neuer

goo to hele the ennemyes of grece. Also thenhabitaumtis of the townes where he duelled in. saidy they hadde leuer deye thay ypocras shulde departe from them. The saidy ypocras was. Cyxbij. yere after Nabugodonosor. he made diuers bookis of phisik of the whiche. yyy. he hadde andy of thoos xij. the most be studyed by ordre Other bookis he also hadde of Galyens makyng. The saidy ypocras was of litel stature grete hedy. cwike hacked. moche studyeng andy of litell langage. andy moche lokyng dowñ to the erthe holdyng in his honde a flabotomye of munycion for latyng bloody or a grene braunche prouffitable to the eyen he leuyd four score. bij yeres wherof he employed. xbij. in studye and the remenaunt in exercising of his connyngis. Andy here folowbeth dyuerse of his seyngis Pouerti: in purete is better than richesse in fere ¶ Andy saidy that the lyf is thought short / the pyne is thought longe / experience harde to comē bye andy Jugement daūgerous ¶ Andy saidy the hele is not to be slowthfull in goode exercises andy nat to fil hys body whiche wynes andy metes. ¶ Andy saide it is better to amynnisshe that hurteth than to encresse that helpeth ¶ Andy saidy / the herte is tourmentedy by. ij. passions / that is to saye with sorowbe andy thought of sorowbe cometh the dremes andy the fantasyes / andy of thought cometh the walkyngis andy vnrestis / andy sorowbe is a passion of thynges past / andy thought is fere of thynges to come ¶ Andy saidy. that saule is lost / that setteth hys entēt vpon wordely thinges. that is to sey in couetise ¶ And said he that wol the lif of his saule lete hym mortifie hit / yeue it payne in this worlde ¶ And sayd the

may Wele be loue bitWene ij Wyfemen, but not bitWene ij. fooles, al be it that their foolyes bee equall. for Wyt goeth by ordre and may concorde in one fentence but in folye is noo due ordonnaunce and therfore may they neuer concorde in loue ¶ And fayde A man ought not to fWere, but yt is fo, or it is not fo ¶ And fayde holde you content With that that ought fuffife you and fo ye fhal not haue no grugging, the leffe grugge ye haue, the more ye fle fro malice and Wikkednefle WithdraWe you alfo from fynne. & feke the rede of vertues and goodneffes ¶ And fayd He that Wol be free let him not coueyte that thinge, that he may not haue, for and he do he is bounde therto and therfore if thou Wilt haue that thou defireft defire that thou mayeft haue. It Was afked of him a queftion of eyrl and vile thinges. To the Whiche he anfWerd noo thing. They afked him Wherfore he fpake not. He fayde that filence Was the anfWere of fuche queftions ¶ And fayde. This Worlde is to noo creature perpetuel therfore they let nooy differre or delay to doo goode thinges as longe as he may. And namely that, that he fholde Wynne goode renommee therby

¶ And fayde He that knoWeth not trouth is rather lyke not to do it, than he that is enfourmed and taught therto ¶ And fayde, Science is like a roote of a Tree, and operacion is like the braunches and fcience is like a thing engendryng. And operacion is like a thing engendred

¶ And fayde. Take a litil of fcience at ones, fo that thou maift kepe it and lerne more. For if thou Wylt take more at ones than thy Wytte may fuffife thou mayeft lightely forgete all

Pitagoras saide that it is a right blessedy and a noble thing to serue god. & to sayntifie his saincites to dispreyse the worldy. to vse Justice, and of alle vertues. the mooste principal is to absteyne hym from syme. And it is goody to vse fastynges & studyes, and to make hym to be bilouedy. and it is goode to haue science to vnderstande the trouth of thinges. and to lerne it to the men and shelde it to the women he ordeignedy also predicacions andy to polisshe andy enourne the speche ¶ Andy said the saule is perpetuel and couenable to receyue merites and peynes, he moderatedy so his mete andy his drinke that he was at noo tyme fatter nor leener than other. he was a subtil man andy louedy asmele to do good to his frendes as to him self. sayng the goodis of frendes ought to be comyn He made. CC. four score volumes of bookes. andy was borne in the countre of Sampe ¶ And said ay harme not durable is better than a welthe not abidmg. And that was wretey both in his seale and in his girdil ¶ And said as the begynnyng of our creacion cometh of god. right so is it behoueful. that at our ende our saule retourne to him And saide if thou wilt knowe god enforce not thy self to knowe the wordely people ¶ And saide a wyse man reputeth not the worshipp of gody in wordes but in dedes ¶ And said sapience is to loue gody, andy he that loueth gody doth that gody loueth And he that doth the werkis that gody loueth is toward god. and he that is toward god. is nygh vnto hym ¶ And said god is not worshipped by the sacrifices or by other oblacious doy vnto hym. but onely by the wylle andy acceptable ententis ¶ Andy sayd he that elatereth moche

it is signe that he hath litil knowlege ¶ And sayde at all tymes Whatsomeuer thou do/haue in thy remembraunce that god is by the/and knoweth thy thoughtes / and seeth thy dedes · And therfore by reason/thou oughtest to be ashamed to do amysse ¶ And sayd/God onely knowith the wyseman that dredeth him. and mezueylle not though the people knoweth not the ¶ And sayde/God hath not in this worlde amore conuenable place/than in a clene and a pure saule ¶ And sayde/A man ought to spelie of honest and goode thinges / and ellis harkyn to them that wil tallie therof ¶ And sayde. gruage & eschelue all vyle thinges aswele of the/as of other / but in especiall of thy selfe ¶ And sayde /purchasse the goodes of this worlde in right full laudable & worshipfull maner & dispende them in like wyse ¶ And sayde/kepe thy pacience When thou herest lesinges /and do thoo dedis that noman may spelie harme of/and entende to the furtie of thy body/be attemprate at thy mete in thy drynke/in thy lyng with women and in all thyn other labours ¶ And sayde/enforce thy selfe to do soo wele that other men haue enuie at the ¶ And sayde Dispende not to outrageously nor be not to scarse/so that thou be not bounde to thy tresore/haue therin attemprauncе and mesure/Whiche in all thinges is prouffytable ¶ And sayde . Be waking and herkenyng to thy counseyle /for thy nedis/for if thou slougth it/or slepe it/hit myght cause the to be partener of thyn owne deth ¶ And sayde medyll the not to do ony thing . that ought not to be doon And said/he that is not content can not atteyne to trouth ¶ And saide/he that hath no science/ought to be dispraisid

¶ And sayd the Juge that demeth not rightfully/deser-
ueth grete blame. Wherfore that thy tunge speke no vilanye nor
that thou yeue thyn eeres to here it ¶ And sayd a man
ought not to enforce hym self in this World/to make pour-
chasses nor byldyngis to serue other after his deth. but
ought to peyne hym to wynne and to gete suche thyngis
as may prouffit him after hys deth ¶ And sayd. It is
better to a man to lye vpon the harde growndе beleuyng fer-
mely in god. than to lye in a bedde of gold/puttyng doubtes
in hym ¶ And sayd. let thy marchaundise by spiritu-
elle and not corporelle. and thencresse and wynnyng shal
be goode. and durable ¶ And sayd. he that hath pite
vpon hys owne saule fereth our lorde ¶ And sayd When
thou wylt sette vpon eny man. thynke thou woldeste deffen-
de the yf thou were set vpon ¶ And sayd dispose thy saule
to receyue alle goode and couenable thynges ¶ And said
sette a syde the vanytes of this World. for they lette and
empesche thy reason ¶ And sayd. thou oughtest not
to slepe eny nyght. tille thou hast remembred and consid-
red/thy dedes of the day paste. And yf thou haue wel doon
be glade & Joyos therfore. and thanke god therof. And
yf thou hast erred and doon a mysse. repente the therof
and aske forgeueneesse and pardon of god. and in
thy self so doyng. thou mayest optenyne vnto hys grace
¶ And sayde. When thou shalt begynne eny werke/pray
god of helpe to bringe yt to a goody conclusion ¶ And
sayde. yf thou haue haunted eny felowe. and thou se hys
companye is not couenable vnto the. spare it. and yet dele
so that he be not after thyn ennemy/& proue euery man by his

dedis/and not by his Wordis. for thou shalt fynde many of evyl Werkis. and goode Wordes ¶ And sayde. A man may nat refrayne him from doyng amysse. but When he hath trespassed. let him beware to falle eny more in that erroure ¶ And sayde. Wyne is ennemye to the saule in taking of it outrageously. and is like setting fyre. to fyre. And sayde. a seruaunt ought to be obeyssant vnto his lorde/but not so absolutely that he lese thereby alle his liberte & fraunchise ¶ And sayde. It is more couenable for a man to suffre deth. than to put his saule in perpetuel derknes. And sayde. Lette not to doo goode dedis. though they be not pleasaunt to the Worlde ¶ And sayde. dele alWaye so to thy power. that thy saule may stande in goode and noble state Whatsomeuer falle of thy body ¶ And sayde. A clene and pure saule hath no delyte in Wordely thinges ¶ And sayde. go not the pathes that thou maist gete hatered thereby ¶ And sayde. thou oughtest to Wynne frendis/for the mayntenynyng of thyn astate. and do not thoo thinges that thou couetest. but that thou oughtest to do. and take hede Whan thou shalt speke. and Whan thou shulde holde thy peace ¶ And sayde. he refreyneth him from couetise that letteth not to spende his goode for his frendes ¶ And sayde. Put alle couetise from the. and than shalt thou apperceyue trouth ¶ And sayde. He is not euery pacient that sufferyth but as moche as he may. But he is presentely pacient. that suffereth ouer his power ¶ And sayde Pytagoras. Right as a leche is not reputed nor taken for goode nor connyng that heleth other. and can not hele him selfe. right so is he no goode gouernour that gmandeth

other to eschelde vices · and ney̱ther ony̱ not wyl leue thym
hym self ¶ And sayde. the worlde varieth nolde wyth the
and nolde ayenst the/ If it be with the/ thinke to do wele/ &
if it be ayenst the/ take it pacientl̄y ¶ And sayde · many
harmes cō:ne to bestes. by cause thy̱ be domme · and vnto
men thwough their owne speche ¶ And sayde . harde it is
to greue him that ony̱ absteyne him from · iiij . thingis that
is to witte hastynesse / wilfull frowardenesse. pride. and
slowthe. for hastynesse causeth repentaunce. wilfull fro-
wardnesse deuesse causeth losses . pryde causeth hatteredy̱ . and
slowth causeth dispreysing · The salde a man right nobly
and richely arrayed̄y / whiche harde byle and foule wordes
To whom he sayde/ Other spekie after thyn arraye . or lete
thin arraye be after thy wordes · The kyngy̱ khan of Ceal
le desiredy̱ him to dwelle with him · To whom he saydy̱ . thy
werkes and thy demeanyngis be contrary to thy proffit
And thin office is not wele executedy̱ · for thou distropest
the fundement of thy feyth . wherfore I wol not dwelle
with the / for the physicien . Is not sure · for amongis his
pacientis. he may take sekenesse ¶ And saydy̱ · If thou
wilt that thy̱ childeren or thy̱ seruauntis do no faldes thou
desirest a thingy̱ inmaturall ¶ And saydy̱ . The saule that
is in the company of goody̱ people is in delectacion & Joye
And when it is amongs anyl . Is is in sorowe a & heuinesse
¶ And sayde . The wyseman thenketh on the wele of
his saule as actentyuely as other attende to the wele of there
bodyes ¶ And sayde/ take frenship of hym that thou seest
folowe trouth/ & thinke or thou werke And said right as
a phisicien ony̱ not hele his pacient without he tell him the

trouthe of hys diſeaſe . right ſo may not a man be wele counſeylled of hys frende without he telle hym the playneſſe of hys cauſe ¶ And ſeyd many enemyties growen for fault of truſt betwix parties / and truſt cauſeth often many harmes ¶ And whan pytagoras ſat in his cheyre he vſed in ſhewyng his doctrines to ſaye . meſure your pathes and go the right weye . & ſo ſhal ye go ſurely Attempre you from couetiſe / and your goode eſtate ſhall dure . vſe Juſtice / and ye ſhalle byloued and dredde kepe nat your body in grete delectacions / for and ye ſo do ye ſhal not ony ſuſteyne the aduerſites that myght falle vnto you . And he ſaide an olde man that was ſhamefaſt to lerne . to whom he ſayde Science is better in age than in yought . ¶ And ſayd . If thou wylt diſpreyſe hym . that thou hateſt . ſhewe not that thou art hys enemye And ſayd . a goode kyng or prince ought to thynke diligentely to the ſtate and guydyng of hys lande . and ought to ouerſee hyt as often as a goode gardyner doth his garden ¶ And ſayde hyt behoueth a kyng to yeue exãple him ſelf to kepe his lawes / and ſe that his next kynnemen and frendes do ſo after hym and it appartyneth not to a kyng to be prowde nor to vſe after hys owne wil onely nor to ride couertely / nor in no derke nyght but gladdely ſhewe him ſelf open faced amongis his people / and conuenyently be conuerſant amongis them without ouermoche familyarite ¶ And whan a kyng or a prince ſhal go to his reſt . that he ſe ther be goode wache . and if they faille therin that he punyſſhe them wele / and to beware to ete the mete that a Jalous woman yeueth hym or ony other

ſuſpect perſone ¶ And ſayde. the wele diſpoſed may re-membreth / but his ſynnes / and the euyl diſpoſed hath mynde / but on his vertues / It fortuned his wyf was deꝛ-ſed in a ferre countre / and ſom ayed him If there were eny difference to dye in their propre lande or ellis ferre from thens / He anſuerd / Wherſomeuer one dye / the weye to the other worlde is all like ¶ And ſayde to a yong man that wolde not lerne in his youthe / If thou wolt not take peyne to lerne thou ſhalt haue the peyne to be lefte . and vnꝛon-nyng ¶ And ſayde god leueth thoos that be diſobeiſſaũt to euyl temptacion ¶ And ſayde / good praeyer is one of the beſte thinges a man may preſent to god / & if thou axe him eny boon lete thy wezlis be agreable vnto him

DYogenes otherwyſe called dogly bycauſe he hadde ſom condicions of a dogge / and he was the wyſeſt man that was in his dayes . He diſpraiſed gꝛete-ly the worlde / and lay in a tonne / Whiche he tourned foꝛ his auantage from the ſonne / And the wynde / as it plea-ſed hym / and therin he reſted Whanſomeuer the nyght fel vpon him / He ete whanſomeuer he was hungered Were it by day oꝛ by nyght in the ſtrete oꝛ ellis where Wythoute eny ſhame therof . And was content wyth . ij . gownes of Wollen cloth in the yere . And ſo he leuyd and gouez-ned him ſelf til his deth . Somme axed him Why he was called dogly / he ſayd be cauſe I barke vpon the foo-les and fawne vpon the wyſemen . Alexandre the gꝛete came vnto him of whom he toke litle regarde . he axed him why he ſette ſo litil by him / ſeeyng that he was ſo mighty a king and hadde noo neceſſite / he anſuerd I haue nogh̄t to

do nor ſette by hym that is bonderman to my thrall. Why qd Alexſandre · am I ſo thay / ye ſaid diogenes. for I am lorde and maiſtre to all couetiſe · and holde her vnder my fete as my thrall and couetiſe is thy maiſtreſſe / and thou art bounde vnto her. and ſo art thou bounde to my thrall Thay ſayd alexandre. yf thou wylt ape me ony thyng of this worlde I wol yeue it the Diogenes anſwered · Why ſhulde I ape the ony thing · While I am richer than thou art. for that littil that I haue contenteth me better than all the gre te quantite that thou haſt ſatiſfieth the · I pray the ſtande out of my light. and take not from me that. that thou maieſt not yeue me. Wele qd alexandir. Who ſhal kery the Whan thou art ded Ye anſwerd. he that wol not ſuffre the ſtenche of my carcyn aboue the erthe ¶ And the ſaid dio / genes ſaide he is not parfitely goode. that doth but onely abſteyne him from euil dedis. he ſalbe a long man of good and vertuouſe diſpoſicion. Whiche was euil viſaged. to whom he ſaide / the goodneſſe and vertues that he in the yeue beaute in thy face And ſom aſked him Whan it was tyme a man to ete He ſaid Whan he hadde apetite and mete. and if he hadde noon / Whan he myght gete it ¶ And ſaid it is goode a man kepe hym from the gyle of hys ennemy. And the enuie of hys frende ¶ And ſaid right as a man appe reth greter in a myſt than in a clere weder right ſo appereth more his vice in his ire than in his pacience ¶ And ſayd to alexandre thinke not thou art the more worthy for thy beaute. treſour and riche araye / but onely for thy liberalite and goodneſſe. ¶ And ſayd. Whan thou diſpreyſeſt a vice in another man · loke that thou vſe hyt not thy ſelf

And sayde. When thou seest a dogge leue his maistre & folo the. Dryue hem a waye. for right so wil he leue the to go to another. He salbe a man that prayed god to yeue hym sapience. To whom he sayde, thy peticion auayleth not, with out first thou payne thy self to lerne it. And sayde. of alle vertues of humanite, the gretest quantite therof is the better saue of wordes ¶ And said it is not honest to yeue prayse ing to a man of a thing that he hath not deserued. He salle a peyntour that was waye a physicien. to whom he sayde thou knowest that men might se at the eye, the salues that thou dedest in thy craste, but nowe they may not be perceyued for they ar hide vnther the erthe. And he salle right a faire persone, which was a foole. and than he sayde. ther is a fay re house. and right an euyl hoste herborowed therin. He salbe also a foole sitte in a wyndowe. And he sayd, Ther sitteth A stone vpon a stone, One axed him What was loue. He sayde. It was A sekenesse that growe of Jal, nesse and for lakke of vertuouse exercise. One axed him What was richesse, He sayde Abstaynyng from coueti, se ¶ The sayde Diogenes was in A seasen seke. and his frendis cam to vysite him. Seyng wolde ye nat. for youre sekenesses come but of goddis wille. He answerd Therfore am I the more aferd ¶ He salbe an old man that dyed hys heres To whom he sayd. Thou maist wel hyde thy whyte heres. but nat thyn age ¶ And sayd. It is more behoofull. thou goo to the leche. Than the leche to the. And semblably I seye it. of the leche of the saule ¶ And sayd. Diogenes If thou wylt correcte ony man shewe it not by vyolence. But as the

surgyen doth to the seke/that is to saye softely and pacient ly but and̄ thou wilt correcte thy self/dispose the as the hurt may. doth to the leche. Jt was axed hym/how we amay myght kepe hym from ire/he answered/amay ought alle waye to haue in remembraunce that he can not at all tymes be serued but somtyme shalbe fey3 to do seruice/and̄ also he shal not be alweye obeyde but at sumtyme he must obeye. and̄ he shal not at alle tymes be sufferedē in hys wyl but at sumtyme he must suffre hauyng thys in hys mynde/ it shulde appease hys Jre ¶ And̄ thercome agester afore Alexandre sittyng at his dyner/ riche praised hym outrageosely. and̄ dyuerse herkened greetely therto/the said dyogenes began to ete faster than he fore. som axed hym why he herkened not the feyre seyngis of the gester/he answered̄. J do more prouffitably than to herkey lesyngys what is suche praysing worth. whan he is neuer the better therfore ¶ And̄ sayd̄/yf thou talke wyth a straunger speke not to moche/til thou haue first made comparison by twene the comyng of his science and̄ thyn/and̄ yf thou fynde thyn better than hys/ speke the boldelier and̄ ellis holde thy peace and̄ lerne at hym ¶ Dyuers dylicious persones blamed̄ hym of hys maner of leuyng and̄ he sayd̄/it lieth wele in my power yf my lyst to lyue after youre giuse/but it is nat in your power to lyue after my maner ¶ And̄ it was tolde hym that certayn persones hadde sayde euyll of hym in hys absence/ he answered̄ it shall not hurte me though amay strike at me and̄ touche me not. ¶ And̄ sayd̄. it is achurlissh condicion to answere dishonestely/ and̄ a noble condicion to answere

pacyently ¶ And sayd / Ther is no gretter tresour than Discrecion and Wytte / Nor gretter pouerte than Ignorawnce / Nor bettez frendeship than goode condicions / nor better guydez than Is goode fortune ¶ And sayd / Sekeneſſe Is the prysson of the body · And sorowe Is the prysson of thy saule · Ther Was Aman of grete byrthe that rebuked hym / To Whom he sayd / My blode and lynage is enhaunsed by me / and thyn Is hurt and loued by the

¶ The sayd . Dyogenes Was of litil speche / And one asked hym Why he spake no more / He answerd Ther Was grete vertue in Amamys eres ¶ Ther Was aman sayd hym grete vplanye to Whom he sayd No Worde One asked hym Why he answerd not / He sayd I coude do hym no gretter dyſWorſhyp than he doth hym selfe For he hath contrybued blame vnto hym that hath not deſerued it ¶ One asked hym / How he shulde trouble hys ennemyes . He answerd Enforce thy self to be vertuous and goody . And If thou Wilt . that thy goodneſſe appere grete vnto ſtraungers / Repute to them thy self litil ¶ And sayd . If thou yeue polez to thy Wyff onely to trede vpon thy fote on the morowe she Wold trede vpon thy hede ¶ And sayd · Company of Women Is an harme that can not be eſcheued ¶ And sayd . He that doth goody for the goodenoſſe of hit onely / ought not to drede bifore Whom he doth nor for the praiſing ne blame ther of ¶ One asked him Whan he shulde knowe his frende / he sayd in neceſſite for in proſperite euery man is frendely Ther Was another man said vilanye vnto him Wher at he tolde noy angre It Was asked him Why he Was so pacēt

he answred other hath he saide soth or lieth / yf he haue said trouth / I ought not to be angry · and yet lesse if he haue lieth · he salbe amay clater so muche that ther colde no body make hym holde his peas / to whom he saide / frende thou hast ij · eeres and but oy tunge / wherfor thou oughtest to herken double as moche / as thou spekest · he salbe a faire yong may that dede grete diligence to lerne / to whom he saide ye do passing wele to make your dedis assemble your trawte.

SOcrates in grekes tonge is to say / lieger of Justice he was maried ayenst the custume of that coutre whiche was that goody and vertuous people shulde be wedded to gedres / to thentent that theyr lynage myght be the better but he wedded the worst woman that was in all the lande and hadde · ij · children by her / he lered and worshipped sapience somuche / that it was a grete hindrance to all his successours / for he wold not suffre his science to be writtē ¶ And saide that science was pure and clene / wherfore it was conenable / she shulde be onely sette in mynde and corage and not in slymnes of dede bestes nor in no suche corrupte thingis / and therfore he made no bookis nor yaue no doctrine to his disciples / but onely by wordes of discipline / and that opinion he held of Tumo whiche was his maister for as the saide Socrates beyng of tēdre age axed his maister / why wil ye not suffre me to write the doctrines that ye teche me Tumo answred him couetest thou more the wild bestes / slymnes to be worshipped with sapience / than thengyne of man I sette the case that on mete the in the wild feld / and axe the conseile vpon a question. were it goody that thou shuldest saye / let me go

home and ouer see my bokes first. It were more honest to ha
ue a recours to thy remembrance and therupon briefly to de
termyne. It were so certamely sayd Socrates; Wel then
retayne it wel in thy mynde, that thou shalt lerne. And
put it not in thy foolie my Whiche opynyn the said Socrates
rested, he defended that no man shuld worship false ydolles
but Wolde that all honour and worship shuld be referred
to the creatour of all thyngys, and for that opynyon he
was condēpned to deth by. xij. Juges of Athenes. Whiche
ordeigned that he shuld drinke certein poysons, wherof the
kyng of that countre was sory. but he colde not reuoke the
sentence. he gaf him as long respit of his Jugement as he
myght. The said kyng hadde a ship charged With thinges
that in certain tymes shuld be offred in the temple to the
ydoles. he hadd a custume that he Wolde yeue noo Jugemēt
and especially vpon mannes deth. till the said ship were
retourned to athenes, Whiche was not yet com home And
vpon her cōmyng home one of Socrates felawes called
Inclites tolde hym in the prison, that the said ship sholde
come to the porte on the morowe or the next day. Wherfore he
saide. It wer goody that we shulde yeue. CCCC. peces of
golde to thy keepers. that they Wold kepe the secretely escape
and than myghtest thou go to come and nedest lictill to
drede them of athenes. he answered. all that I haue is not
Worth four honderd. peces of gold. no said Inclites. I
and thy frendis haue so muche Whiche We Wolle gladely
yeue thy keepers to saue thy lyf if it please the. to the Whiche
socrates answered this cyte Wherin I must suffre deth. is
the naturall place of my birth Wherin I must dye Without

deseruyng onely by cause that I reproue hem from doyng in iust dedes, and for worshippyng the false and vayne ydolles and that I wolde haue them honour the true god. Wherfore I saye, If this men of my nacion persecute me for fustey nyng & seyng trouth, right so wil strangers do whersomeuer I become, for I wol neuer spare to say trouth nor vse no lesinges, and certaynly thoos wolde haue lesse mercy of me than thoos of this towne. Where in I am born, It happe, ned that the thirde daye his disciples came vnto him & fonde him in pryson, by the comaundement of the .vij. Juges they axed him many dowtable questions, touchyng the sault, he answerd them, as largely and as gladely as euer he dede Wherof they merueylled to vse so grete gstaunce in a man so nygh his deth, One of his disciples called Demay sai de maistre I knowe wele, It is an harde thing to the. for to shewe and teche vs in the cuas, that thou nowe standst in & lalking of thy lore is to vs a dameygeous thing, for in this worlde hast thou no felawe of goody doctryne, So, crates answerd. Spare not to enquere of me what it plea, seth you for it is to me a grete pleaser, they axed him ques tions of the sault, whiche he answerd, & after they axed him of the state of the worlde, and composicion of the Elemen, tis whiche also he answerd right perfundely, And he said vnto them I trowe the hour of my deth approcheth nygh I wil bayne me & make me clene in this worlde, & sey myn ori sons to thentēt that I shal haue no payne after my deth Wher fore I pray you spare me for a while, he entred to a bous and baigned him & said his orisōs, & than called his wyf & childe, ren & gaue them many fair doctrines & bade them payne them

for to do goode adresse their saules to hym that all created and than cam one from the Juges to hym With poyson to drinke ¶ And said O socrates thinke not that J am he that maketh the to dye/for J knowe thou art the best man that euer cam in this lande/but J am sent from the Juges for to sle the/& here is the cõfection ꝑ thou must drinke take it paciẽtly sithen thou maist not scape it/Socrates said J take it With goode hert/& knowe Wele thou art not gylty therof/& so drinke it And Whan his frẽdes salbe that/they made grete Wepyng & lamentacion Wherof he blamed them seyng J haue sent a Waye the Women by cause they shulde not do as ye do/he Went alitil from them/& saide O god haue mercy vpon me/& anone his synewes shranke his fete Wered colde/and than he leide him down/one of his disciples toolke a bodekyn & prikked him in his feete/and axed him If he felt eny thing. And he said naye/than he prikked him in his thyghes /and axed him if he felt it/he sayd naye. Anone the colde strake vp vnto his sydes than socrates saide Whan the colde cometh to my hert J must nedis dye Than saide Inclites O dere maistre Welle of sapience and of science correct and teche vs yet/Whyle thy speche lasteth to Whom he saide J can non other Wise shewe you nowe dyyng than J haue doon afore in my lyf The said Inclites saide. syr comaunde me What thyng ye Wyll. he answered noo thyng. and lift vp his eyen to the skye seyng J present my soule to the maker of alle the Worlde and so dyed

¶ The sayd socrates hadde. vij. M. disciples and disciples of his disciples. And in hys lyf he deuysed that men shulde be guyded after. in. ordres that is to saie in

Clergie / in knyghthode & in cõmones / and ordeigned the clergie aboue the knyghthode / the knyghthode aboue the peple and that the clergie shulde pray for the knyghthode & the peple the knyghthode sholde defende the clergie & the peple / the people to labour for the clergie and the knighthode ¶ The sayde socrates was of rede colour / & of cõpetent stature he was hedy / and wele facyd / demure of spechē / a grete studyer and loker vpon the erthe / and when he spake he wagged his litil fynger / he lyued four score yere / & was wryten in his scale / pacience & goody byleue in gody maketh a man victorious / And was wryten in his girdel / hauing respect and consideracion to thende of euery thinge causeth the saluacion of the saule and of the body / he establisshed lawes whiche were sent into the Eest / west / South / & North / & all was gouerned by them ¶ And sayd / the first thing that thou shulde fyre thy wil in is to kepe dyuyne Justice and to applye thy wil to the same / and not to do sacrifices nor no muist thinges nor to swere no false othes / And sayd / right as a man is hedy of his sekenesse / by vertue of a medycine / right so is an euyl man hedy of his malice by vertue of the lawe ¶ And said to his disciples I am a tilman / and vertues ben the sedes / and study is the water that meisteth them / Wherfore if the sedes be not clene nor the water sufficient . What someuer he sowen profiteth litil

And sayd / one ought to merueile at hym that forgeteth the perpetuall goodenesse of the other worlde / for the goodes of this worlde / that is not durable ¶ And sayd the wele disposed saule loueth to do wele & the euil disposeth saule loueth to do harme ¶ And said the goode saule graffeth goodnesse &

the fruyt therof is saluacion. And the euil disposed / graf seth vices / and the fruyt therof is dāpnacion ¶ And said the goode salble is knowen by ꝑ she receyued gladly trouth and the euill saule by that she receyueth gladly lesynges

¶ And said that when a persone dowbteth in dowbtefull thingis and is stedfast in thoos that been open and euidēt to the eye / it is signe that he is of goode vnderstanding And said that the saules of them that ben goode / been sorowfull of the werkis of them that been euil ¶ And said the man that folowbeth couetise leseth him self endelessly / & at the last is all dishonoured And who that hateth it geteth ynough / & at the ende is right wele worshipped ¶ And said that the goode salble saueth him self. & other ben saued by him ¶ And said the salble knowbeth all thinges / & than he that knowbeth his salble / knowbyth euery thing. & he that knowbeth not his salble / knowbeth nothing ¶ And said he that is keytif to him self / he is more keytif to another & he that is liberall to him self / is comonely liberal to another ¶ And said litil teching suffiseth to the goode salble / & to the euill soule moche teching may not availe ¶ And said that .vj. maner of men be / that neuer be out of angre / that is to witte / the first is he that may not forgete his trouble the .ij. an enuous man that dwelleth with folkis newly enrichyd . the .iij. he that dwelleth in a place where another hath thriuen & he can finde no prouffit there. the .iiij. a riche man fallen in pouertie. the .v. he that enforceth him self to com to the state that is not belonging to him to haue And the .vj. he that hath dwellid with a wyseman / and hath noo thing lernedy of him ¶ And said who so payneth him

self to shewe doctryne to a man of euyl courage/ resembleth to him/ that wol maistrie a strong horse/ Whiche if he yeue him not a strong bitte with a corde/ he shal neuer con gouerne him ¶ And sayde to mocke haunting felisship engendreth not grete loue betwene them/ & abstaynyng from them causeth ennemytees/ & than it is best to dele therin moderately And sayde he that doth good/ is better than the goode/ & he that doth euyl/ is worse than the euil ¶ And sayde science is had by diligence of men/ but discrecion cometh of god. And sayde Wysdom is the leche of the lawe/ & money is the sekenesse. & Whan the leche may not hele him self/ holde thu de he hele another ¶ And sayde thou maist not be parfectely good if thou hatest thyn ennemy/ What shalt thou be than if thou hatest thy frende ¶ And sayde this Worlde may be likened to a way full of thistles in a manere hidde/ where a man is prikked/ that entreth in it/ & if he aspie them he wol be ware of it And sayde he that loueth the Worlde/ hath but labour/ & he that hateth it/ hath rest ¶ And sayde he is right sipe that is certeyn to departe from this Worlde/ & besieth him to make in hit his bidīgis ¶ And said this Worlde is like a light brēning fyre/ whereof a litil is good to kyndyll his light to shewe him the Wey/ & he that taketh to mocke therof may lightely brey him self With al ¶ And sayde he that setteth alle his mīde in this Worlde/ leseth his saule/ & he that thenketh on his saule hateth this Worlde ¶ And sayde he that loueth this Worlde may not faile to falle in one of these/ in/ incōuemētis or both/ that is to say/ other to displease our lord god other is to be enuied at of mightier men than he is/ And sayde a man that seketh to haue ennemyes seketh his distruction/ &

he that hath many enuyers & ennemyes is in the daūger of euil fortune ¶ And saide this worlde is but a passage in to the other worlde/and therfore he that purueieth him of thingis necessarie/for that passage/is the surer for all perils ¶ And saide trouble not thy self gretly/with wordely acquisicōs/but resemble the birdes of the skye/whiche in the mornyng seke but their refection for that day & semblably the wilde bestes that cōme oute of the monteynes forto seke their fode/and at nyght repeire home ayen ¶ And sayd the errour is knowen in the ende to be euil/and that that is goode/is the more clerly seen after therby/Plato tolde vpon him to go in a voyage and desired to knowe of Socrates howe he shuld gouerne him self therin/and he saide dowte the of thoos/that thou knowest/& beware of thoos that thou knowes not/& go not by nyght/ete noon herbes that thou knowest not/& lokie that thou kepe the high weye/though it be the lenger/entēde not to chastise him/that is oute of alle reason/for thou shalt make hym therby thin ēnemy ¶ And sayde lye not with a woman without necessite constrayne the ¶ And sayde two thynges be laudable/that is for to saye/lawe and sapience/lawe kepeth right wysnesse/and sapience causith goody condicions. Socrates accompanyed hym self with a riche man. and they mette theues in an hygh waye/the riche man saide Jt were daūgerous to me if they knowe me And Socrates saide Jt were the better for me/Jf y were knowen by them ¶ And sayde allyse, man ought to vse hys dayes in one of these two maneres that is to seye. in that that may cause hym to haue Joye in thys worlde and in the other. or in that/that

may cause him to haue goode name in this Worlde ¶And̄ saide this Worlde is delectacion of an houre/& sorowe of many daies/& the other Worlde is grete reste & long ioye/¶And̄ said Whosomeuer teche the one Worde of sapiēce doth the more goode/than if he gafe the of his golde ¶And̄ said Were not by our lord/for no maner of lucre al be it thy cause be true/for som Wol thinke thou forsWerest thy self ¶And̄ saide take hede howe thou yeuest thy yeftes/for som sīple folkes yeue to the vnmedy/and̄ refuse hit to thoos that haue nede ¶And̄ saide If thou Wilt Wine a frende/speke good of him for goode speche engēdreth loue/& euil speche engendreth hate redy ¶And̄ said a king ought to put from him alle euyll disposed psones for the harme that they of his companye do is reputed his dede ¶And̄ saide he that eteth & vnoWeth hit, and̄ after repenteth him therof hath desyred pardon ¶And̄ saide he that medleth to correct euery man causeth the moost part to hate him ¶And̄ saide to a man that hadde reproued his linage/If I be the Worse for my linage as thou sayest thy linage is the Worse for the ¶And̄ saide he that seketh the delices of this Worlde is like vnto him that seketh to drynk zarab Wenyng it Were Water & rēneth to drynk it til he be Wery/& When he cometh to hit, he findeth no thing & than he is more thristy than he Was before/for zarab is a myst in a medeW/Whiche at sōtyme by reflection of the sōne semeth a Water & is none in dede ¶And̄ saidy a man hath neuer pfyte reste & Joye in this Worldy/for he can not alWaye pseuere in delectacion & possesse his Wimmingis & oft hath trouble & angWysshe/aWele for losse of his frēdis as otherWyse/¶And̄ said the loue of this Worlde stoppeth mānes

eres/ from hym sapiẽce/ & bynderth the eyen from seyng
trouth. & hit causith also a man to be enuied/ & kepeth him
from doyng goode dedis ¶ And said he that leueth & vseth
trouth hath moo & grete seruauntis than a kyng ¶ And
sayd/ he is not free that bynderth him to another ¶ And say
de affyrme noo thyng/ til thou knowe the trouth nor do noo
thyng. but it be couenable nor begynne nothyng/ but if thou
se howe to bringe it to goode conclusion/ There was a riche
man said to him/ O socrates Why art thou so poure/ To
whom he answerd If thou knewest What is poure thou wol
dest haue more sorowe of thy pouerte than of myn ¶ And
said It is a grete merueile to se a Wyseman angry. And
said the deth is a thyng that may not be eschewed/ & that
ought none to drede hit/ but suche as haue cõmitted grete
mischefe & doy litil iustice/ Wherfore they shuld drede dãpna
cion for their demerites after their deth ¶ And said goode
deth is not to be dispised/ but to be magnified & preysed
for it maketh trãsmutacion from the Worlde of vnclen
se and shame to the Worlde of Worshipe from the Worlde
not durable to the Worlde perpetuel/ from the Worlde of fo
lie and vanites to the Worlde of sapiẽce reason and trouth
And fro the Worlde of trauaile and peyne to the Worlde
of consolacion and reste ¶ And sayd/ It is merueile of
him that dredeth to dye/ & doth thinges contrary to his sal
uacion ¶ And said deth is lyffe to him that knoweth to
haue ioye after it ¶ And said he that liueth Wele shal die
Wele/ And said better it is Worshipfull deth than shamefull
life. And said deth is the rest of couetous peple for the lenger
they lyue the more multyplie their couetises . & so deth is

more conuenable/ for them/ than lyf/ for the deth of euil people is the wele and surete of the good/ Because they shall do nomore syme nor hurt to the people ¶ And sayd the lyf Jugeth indirectely amongis the dede ¶ And said .one ought not to wepe for him that is slayne without cause. but for hym that hath slayne him/ for he that sleeth vniustely/ dampneth him self ¶ And said he that dredeth eny thing/ ought to his power to be ware therof Also he that dowteth to haue peines for his simnes after his deth. ought so to dele/ that he may eschewe that pereil ¶ And said Whan thou wolt do eny thing lokie for what occasion hit is And if thou seest the ende therof goode/ haste the conclusion. and ellis resiste thy wil ¶ And said better is to a man to liue harde. than to borowe of him that reputeth his litil lones & yeftes to be grete & without cause wol thinkie a man to be in his danger ¶ And said take in no preising the lone or yeft of him that hath dishonoured the for the dishonour & shame therof is more than the wyming He loued alwey to lerne/ wherof som rebuked him. to whom he said/ the gretest shame/ that can come to an olde man is to be ignorãt/ he fonde a yong man that hadde folisshly spent & wasted his substãce and was brought to suche pouerte. that he was feyn to ete olyues/ to whom he said if the olyues hadde be as goode to the at the begynnyng/ as they be nowe . thou shuldest haue hadde yet largely of thy goodes ¶ And sayde that is noo difference bitwix a grete teller of tydyngis . and a lyer ¶ And said the noblest thing that children may lerne is science/ for therby they eschewe to do euill werkis ¶ And said the gretest wynnyng that a man may haue/ is to gete

a true frēde/he herde a man say that one was surer in kepinge his tunge/than in moche speking/for in moche langage one may lightly erre. To whom he said one ought not to vnder stāde that in them that spelie wele. And said the proffit of silēce/is lesse than the prouffit/of speche. & the harme of speche is more/than the harme of silence. And yayd one may knowe a wyseman by harkēyng & holding his tūge. & a man may knowe a fole by his moche clatering. And said he that wol not holde his peas til he be gstreyned is not to be blamed & he that wil holde his peas til he be bodyn spelie is to be preysed. And saide It is an ignorāt thing to dispute in thinges þ may nat be vnderstāde/And saide the meane is best in all thīges. And yaide moche rēming maketh moche vnesse. And saide if the witte of a man oumaistrie not his frailte/he shal sone be ouercome & brought to nought. And said he is alwest that can not discerne the good from the eul And said he is a good frēde that doth the good/& a myghty frende/that defēdeth the from harme. he wrote vnto a king recōfortinge him whan his sone was ded in this manere/god made this worlde an hous of delectacion & rewarde & the troubles in this worlde causen remuneracion in the other. And said no man ought to repute him self wyse/And said this worlde yeueth exemple to thoos that abyde by thaim þ depart And said the losse of sōme is lerning to other/And said he that trusteth in this worlde is receiued/& he that is suspectious is in grete sorowe/One of his disciples gaue him a gifte/& he was troubled with al/It was axed him why he reioysed it nat/he said the receyuing of this gifte hath pained his worshipe & put me in his dāger/And said he to thy fader

and̄ to thy moder/as thou wilt thy childrey ley to the
And̄ saide le not to angry nor to wrathfull/for that is the
werke of a fole ¶And saide one ought to haue shame to spe
ke that he hath shame to do ¶And̄ saide refrayne the from
vices in thy youth & it shalbe the feireſt garmēt/that thou
maieſt were ¶And̄ saidē gouerne the ſo to thy power/that
noman say harme of the/albe it/it were leſynges/for alle
men knowe not the trouth/& yet they haue eers/plato deſi
red̄ him to anſwere in.iij.thīgis & he wolde be his diſciple
the firſt was what maner of men one ought to haue mooſt
pite of/the.ij. wherfore ſom mennis wirkis preue not/the
iij. howe a man ſhulde do to haue retribucion of our lord̄
The firſt he anſwered that a man ought to haue pite in.iij
wieſes þ is to seye of a goode man in the handis of a ſhrewe
for he hath there but alle ſorowe/& of a wieſeman in the gou
naūce of a foole whiche is to him grete hreyneſſe/& a liberal
man in the ſubiection of a kaytif/for he hath therby grete tri
bulacion The.ij.their werkis preue nat that haue goode cōn
ſeile/& werke not ther after/& haue richeſſe & wil not diſpen
de hit for their nede The.iij.is the goode retribucion/that one
rearyueth of our lorde god̄ cōmeth to be entierly obeiſſant
vnto him/& abſteine him frō ſynne.& whan platon was thus
anſwered/he learned his diſciple alle his lyf And the ſaide ſo
crates ſeide diſpreiſe thy bodeli deth/& it ſhalbe the lyf of thy
ſaule/folowe Juſtice & thou ſhalt be ſaued ¶And̄ saide a wie
semā reſteth & deliteth him/whan he findeth trouth ¶And̄
saide a wieſemā ought to ſpeke with an ignorāt/as the phiſi
cien doth with his paciēt ¶And̄ saide he that taketh his
pleaſāce in this worlde muſt nedis falle in one of these.ij.

causes that is to say other to lakke/that he coueteth or to le
se that he hath wone with grete payne ¶ And sayd to one
of his disciples·suffise the to ete that wil take awaye thy
hungere. & drincke that wil stanche thy thurst remebring
wele thy saule. & folowe goode werkis. lerne sapiẽce of the
moost wysemen that be in thy dayes. eschewe the gines that
women set to take men with al. for they be hinderers of sapi
ẽce ¶ And said he that loueth this worlde is like to him that
entreth in to the see for if he escape the perels of the same men
wol seye he is fortunate· & if he be perissshed they wol sey he is
wilfully disceyued ¶ And¯ said¯ man hath poller ouer his
wordis. til they be spokẽ· & when he hath ones vttered thin
he hath noo poller ouer him ¶ And said he that hath no poller
to refreyne his tõge hath no myght to resiste al his other
delectacõs ¶ And said silẽce & speche is goode in diuers ma
nes & places ¶ And¯ said if a man be moche herde speke. one
may knowe if he be discrete or not & if he hold his pees or
speke litil. one wil the rather deme he be wyse ¶ And¯ said¯
when a man speketh he ought to gsidere afore what he wil sei
for better it is he gsidere. than another sholde ¶ And¯ said to
one of his disciples when thou wilt speke. speke curtaisely or
hold thy pees ¶ And said he that holdeth his pees or speketh
litil lerneth atte speche of other/& if he speke /other lerne at
his wordes/ One axed him what was a goode purchasse. he
answered that/that groweth in the spẽding therof/ And saide
drõkenship vndoth amã. & said one ought not to aye gseile
of him that hath his herte al sette to the worlde for his aduis
shalbe but after his pleasãce. & said good gseil sheweth often
the ende of the werke/there was a woman that called him old

and ſaid his face was right foule To whom he anſwered
thou art ſo derke & ſo troubleous a myrour that my healthe
may not be perceyued therin ¶ And ſaid he is diſcrete that
kepeth wele his ſecretes & he is not wyſe that diſcouers them
¶ And ſaid a man ought to kepe ſecrete that he is deſired
to kepe & he is more to preiſe that kepeth that thing ſecrete
whiche he is not deſired to kepe ¶ And ſaid if thou may
not kepe thyn owñ ſecretes moche leſſe wolde he kepe hit to
whom thou haſt told hit to one ayed him why a wieſe man
wil deſire to haue counſaile he ſeyde leſte his wyf be in eny
wyſe medled with his witte ¶ And ſaid he that is of
good condicion is of good and ſure lyf and is beloued of
goode people and he that is of euil condicions is euyn the
cõtrary ¶ And ſaid to one of his diſciples truſte not this
worlde for hit paieth neuer that it promitteth ¶ And ſaid
acuſtume you to be content with litil for ye ſhal fynde
hit for the beſt and that ſhall com vnto you repute it not
for litil for it may encreſſe & multiplie but ſeke to wynne
frendis in very loue ſhewyng them noo ſigne of hate and
one ayed him what differẽce was betwene trouth and le
ſingis he ſaid aſmoche as is betwene the eere and the eye
¶ And ſaid he that deſireth to haue more than ſuffiſaũce
hath that profiteth him noo thing ¶ And ſaid to one of
his diſciples truſt not in the tyme for it faileth Incõtinẽt
to him that truſtith ther to ¶ And ſaid ware thou be not
diſceyued by thy healthe and by thy youth nor by the helth
of thy body for thende of thy helth ſhalbe ſekeneſſe and the
ende of thy ſekeneſſe ſhalbe deth & thou maiſt not eſchue the
diſeaſes of this worlde ther was neuer ioye without ſorowe

nor neuer light Without derkenesse/nor neuer rest Without labour/ nor assemble Without departing ¶ And sayde. like as the fortune of this Worlde. shal make reioysing vpon thin ennemye/right so may it make thyn ennemye haue reioysing of the ¶ And sayd he that stabilisseth/and setteth him self in couenable place/is the more sure for the perils of this Worlde ¶ And sayd he that is fulfilled With the loue of this Worlde disposeth him to .iij. thinges/that is to saye/first to poueртee / for he shal neuer attcyn to the richesse that he desireth/Seaundely/to suffre payne/thirdely to kesynesse/Without expedicion ¶ And said/telle neuer thy gseyle to him that is angry Whan one praieth him to kepe it secrete/One axed him What he had wõne by his science he sayd/ I am as a man sitting on the see syde & biholdinge the simple follies Wraped in the Tables of the see ¶ And said. grete fredom growith by seruice / for the more one seruieth the more free he becometh ¶ And sayd. he that Wil Winne frẽdes lete him lobe first if he can refrayne them from couetise/& if he can/rest than With them : ellis sone to departe ¶ And said if thou be not couetous/thou may rest in euery place ¶ And the said socrates had many seymges ayenst Women Whiche is not trãslated/And it Was axed of him to What scïẽce it Was best to sette his childe to scole/he answerde/to lerne that /that is bothe profitable in this Worlde & the other/one axed him Whan he begãne to be Wyse & vertuous/he answerd/Whan first I refreined my self Wil ¶ And saide Whan a man is so diligẽt to lerne/& loueth so Wele scïẽce that he taketh noon hede of preysing nor dispreisyng for the lore therof/than is he Wyse/ It Was tolde him that there hadde no

credence he yeueth to alle his wordes/he answered. so that my wordes haue he goode and reasonable I geue no grete force who hath beleued them or no ¶ And said. he is goode in the hyest degre of goodnesse. that enforceth hym to be goode him self And he is in the .ij. degre that enforceth him to cause other to be goode/and he that reliieth of none of thiese ij. is to be dispreised ¶ And said to his disciples be not desirous to haue the goode not durable. but couette to haue that is perpetuelly goode ¶ And said. be not inquisitif vpon other folkis lest they be inquisitif vpon the. ¶ And said put wit and discrecion afore the in alle thy werkes and thou shalt be the better graunysshed whan thou shalt come to the execucion of the same ¶ And said for leue not to do goode dedis alle be it they be vnknowen. There was one despreysed his face. to whom he saide it was not my power to make my face/and therfore I ought not be blamed if it be foule/that that I haue power ouer I haue made fair and that that thou hadest power ouer thou hast foyled ¶ And said be true vnto hym that companyeth with the/and keepeth trouth vnto the. and thou shalt be the more sure to eschewe daungiers ¶ And said do to other as thou woldest they shuld do to the. And do to noon other but as thou woldest be doon to ¶ And said a man ought to be corrected by experience and taught by the mutacion of this worlde ¶ And said he is liberall þ hath grete delectacion to haue goode renoume than money ¶ And saide pacience is a strong castell. and hastynesse engendreth repentaunce ¶ And said honour is the fruyte of trouth/and for thy trouth thy frendes shall worshipe the. And thy goodenesse shalbe knowen not sparig

to do that/that ſhalle prouffitable ¶ And ſaid/it ought ſuffiſe a man to knowe and vnderſtande that/that he ſeeth dayli fal in this Worlde for therby he may lerne nelle ſcien ces/he ought to be Worſhipped that Willeth Wele to euery man/and he that Wol other memes harmes putteth him ſelf in grete peralle/but the Juſte man reſteth in ſurete ¶ And ſaid he that kepeth him ſelf Wele is a grete conquerour/& he that ſettith ſo litil by him ſelf that he thenketh not on his ſaule/leſeth him ſilf/he that is pacient doth Wele/and ſhal not repente him/and he that holdeth his peas ſaueth his daungier ¶ And ſaid let thy ſedes be goode Worlkes/: thou ſhalt gadre flours of Joye and of gladdenſſe ¶ And ſaid/thou ſhalt haue reſt in the companye of a Wyſe man/& labour in the companye of a foole ¶ And ſaid to be ſatiſ fied With littel is Worſhip/and not to be ſattiſſied With mocke is ſhame ¶ And ſaid enquere Whan thou haſt doon eny deffaulte/and if thou haue erred correct thy ſelf and repent the and aftir that repentaunce Ware thou falle no more therto/and loke thou haunte the not of eny of thy goode dedis ¶ And ſaide he that preiſeth him that doth Wele is partener of his goody dedis ¶ And ſaid accompany not With him that knoWeth not him ſelf ¶ And ſaid he is in grete reſte ꝑ refrayneth him fro ãgre ¶ And ſaid he is Wele diſpoſed that can tempre his delyng and his ſpeche ¶ And ſaid/take noo ſhame to here trouth of Whom ſo euere thou herest it/for trouth is ſo noble that it Worſhip peth thoos that pronoūce it ¶ And ſaid that thing that kepeth a man from ſhame is bettir than the richeſſe purcha ſed therby ¶ And ſaid many men may apercepue falbtis

in them self + that fynde falbtis in alle other ¶ And/ sayd/ to a man that fled/ vanquissh̄ed/ from abataille/ thou woste wyl to flee from the honourable deth to the shameffull lyff ¶ And/ sayd/ he that erreth/ or he knowe the trouth/ ought the sonner to haue forgeuenesse ¶ And/ said moche wyne & sapience may not accorde/ for they be in maner gtrarious ¶ And/ said/ / suffisaunce is a castell that kepeth wysemen from wyl werkis ¶ And/ said if he can not eschewe ire yet kepe it secret ¶ And said that thing that a foole leseth can neuer be recouered/ but a wyseman can lese no thing/ There was a foole that blamed him/ wherfore one of his felawes ayed him leue to auēge him/ / to whom he saide/ a wyseman ye ueth neuer licēce to do amysse ¶ And/ said alle thinges be strengthed/ & sustayned by Justyce/ & alle thinges be amu nysshed/ & feblisshed by Jnuustice ¶ And said alle that thou woste may not be kept gsecle/ al be it/ it be nat nowe vnder standen it shalle knowen at somtyme ¶ And/ sayd good renomme is better than richesse/ for richesse wolle laste and/ renōme wol laste/ Sapience is a richesse that wil neuer faile nor adminysshe ¶ And saide ware the of dōkenship for the wit that is ouercome with wyne/ is like the hors that ca steth his maistre ¶ And/ said take hede of the guydyng of him that thou ayes gseyle of/ if he gouerne hym self ayll by likelyhode/ right so wyl he guyde the/ for by reason he ought to loue him selfe better than the ¶ And/ sayd/ be ware thou breke not the lawes that be for the cōmone prouffyt And saide pouerte is better than ayl gotē richesse. And/ saide amā without sciēce is lyke a royaume without a kīg/ And said/ a kīng ought to take none to his seruice but suche as

he hath preuedy afore good andy true¶ Andy saidy he that taketh all meny ny like condicioy/may not make hym all his frendes ¶ Andy saidy/cõmitte all thy causes to god With out eny exepcioy ¶ And said/repute not thy synnes litil nor magnifye thy good dedis for thou shalt haue nede of them if they were more ¶ And said to his disciples/beWa re of this Worlde & thynke it is a thorny busshe that thru must trede vpoy ¶ And said like as thoos that be Wordly Wyse kepe themfrom angre ny the presence of their kyngy by as grete reasony ought they to be Ware/to We they ãgre them afore god that is to vndrstandy ny euery place for god is ouer all ¶ And said he that is long or he be angry/is hard er to appease/than he that is lightly Wroth/right as the gre ne Wode is hotter than the other Whan it is Wel kyndledy/ There were brought afore him certayn prople Whiche said pu rpose Jmuzes to hym/he answerdy/if ye haue eny other ma tere to Wyme of me theny this/do it orell is holde youre pra s There Was gretter trueẽce made to another may/than to him Wherfore ony ayede him if he hadde eny enuie therat/he answe red if he hadde more sciẽce than J/J Wolde haue hadde ẽuie at him or elles not¶ And said. sapiẽce & goode renõme is not founde but ny goode psones Wherfore they be better than the gre te richesse that is founde ny fooles & euil propel¶ And said thy saule ought to thynke Wel/& thy body to helpe therto And said that thou oughtest kepe secret ny thy corage dis couer it not toeuery mã¶ And said ony vnto him p̃ salbe him ny a poure clothing this is not Socrates thus poverly arraied that yaue the lawes to p̃ peple of athẽs/to Whom he answered/p̃ true law is not made by good arrayemẽt but by

Lerne reason and scyence ¶ And sayde to his disciples Dyspreyse the deth, and semblably drede hit ¶ And sayde a wyseman ought to lmolle What is his saule

Platon is by interpretacion as moche to seye as ended or fulfilled, & was of grece, by his faders syde he was of the noble esculapij kinerede & by his moders syde of the kinerede of zalon that ordeigned diuers lawes, as it is abouesaide, he dwelled with socrates the space of .v. yeres. & after the deth of the said socrates he vnderstode that in Egipte were certayn of pytagoras disciples to whom he went, & proffyted moche in lerning with them. he retourned thens ayen to Athenes, & there he ordeigned .ij. scoles & vsed laudable lyff, in doyng goode werkis helpyng & nourisshyng the nedy peple, And they of Athenes wold haue made him their lorde. he refused hit vtterly for as moche as he knewe them of hadde & wikked gydcions, & knewe wele that he coude not lightly chaunge their dispoc̃ons, & also he wyste wele if he shulde correcte them like as it appertayned they wolde serue him as they did socrates. The sayde plato lyued .lxi. yeres a man of good discrecion, disposicion, & right prudent, & a grete yeuer of his goody to pouer men & to strangers, and he had many disciples, amõge the whiche .ij. of them after his deth. that is to witte, zenocrates & Aristotiles held the scoles ¶ And the sayd Platon dide teche his sapyence by allegorye, to thentent that hyt shuld not be vnderstande but by wyse men. And he hetned hit of Tymeo and of socrates, he made .vj. bookis, & preched and taught the peple that they shulde yeue graces and thankes to god for his goodenesses & mercy, & for that

he made them all egall in so moche/that he amay neuer so myghty/his power can no more/than if he were apuer creature/resiste ayenst deth/semblably he had and thanked god for the witte that he hath yeuen to may ¶ And saide ymagyne no thing to be in him/but that/that is nedfull goode and conuenable ¶ And saidy/be not couetous vpon worldely goodes/for god hath ordeygned that we shulde haue sufficiaunce in this worlde. And suche sufficiaunce is called Sapience/The whiche ye ought to haue with the drede of god. Whiche is the keye of goodenesse. Wherby ye may entre and atteyne to the goode and true richesse of this worlde/leuyng to do all thing that may cause hatered and euill will/for and ye wist holde summe thinges that ye loue & preyse/as euil and vyle/ye wolde haue them in more hatered than loue ¶ And sayde. directe and amende your self. and after labour to correcte other and if ye do not ye shalbe dāpned. And I telle you. the thing that hath made me moost glade. Is that I haue not sette by golde ne siluer. for if I hade gadred grete tresor I shuld haue hade many vnthoughtes. Where I haue nolde Ioye & gladenesse. Whiche encresses daily in me in lernyngis wysdom. And for to lete you wete. that goldy and siluer are not goody. to be ouer moche set by. There is summe countre that alittill ouery or vnycorne lone. Is bought for a grete soume of goldy And in other places. men take glasses bras and other suche thinges. for as moche goldy. And therfore if it were perfytely goody of him self. he shulde be egally chosen. and louedy ouer alle like as sapience is chosen and louedy in euery Countre ¶ And sayd. Enquere and selie to

haue vertues / & ye shalbe saued praise no soule thinges and blame no thing that is laudable / & trauaile you not for to Winne thinges / that shal lightly be lost / folowe after your good predecessours araye you With iustice and cloth you With chastite / & so ye shalbe happy / & your Werkes lauded ¶ And said Custoue is a grete thinge ¶ And said the Wikked Werkes dampne and distroye the good & the bitternesse of the aloe tre distroyeth the Whitenesse of the hony / And said. A Wyse man ought not to thinke on his losses / but ought to kepe Wele the remanaunt of his goods ¶ And said he that doth not for his frendes While he may • they Wol leue him When he shal haue moost nede to them ¶ And said that sapience is good / for she can not be lost as other catalles and Wordely goodes may / And it Was axed him Wherby a Wyse man might be knowen / and he answerd When he Wol not be Wroth of the iniures that ten doo vnto him and reioyseth him not When men preyse him / And It Was axed of hym / howe men might best be venged of their ennemyes / he answerd for to be vertuous / and to do good and noble deds ¶ And sayd to his disciples Enforce you to gete Sciences • by the Whiche ye shal dyrecte your saules / And do your part for to kepe the lawe my suche Wyse • that your maker may be content With you ¶ And he salwe a yong man that had solde / the kynedome that Was come to him by successyon • And he dyspended it amysse in grete dyuers and other mistedde • To Whom he said the erthe eteth other men • but thy self etest the erthe • And it Was axed of him • Why it is that tresour and Science may not accorde to gider • And he answered and sayd

that one thing/ hool & cõplisshed may not be dyuided And
saidy that he that trusteth in his fortune/ And is not som
what besye and diligent to laboure in goode werkis the goo
de resorted from hym/ as doth the arowe from the stone that
it hath light vpon ¶ And saidy he that techeth good to o
ther/ and doth it not himself. Is like to hym that lighteth
a candell to another/ and goth himself darkeling ¶ And
saide a king ought not to be gretely praised/ that reygneth
onely but vpon his subgiectes/ but he aught to haue lawde
That reigneth and hath lordship vpon his ennemyes
¶ And saydy/ he that gedreth and assembleth mocke siluer
ought not to be calledy riche / but he that disponeth it wor
shipfully and laudably. And som asked him howe one
might kepe him from nede/ and he answered if men be riche
let hem lyue temperately/ and sobrely. and if they be pouer
lete hem laboure diligentely/ Than some aded him of howe
mocke goode a man ought to be content/ And he answered
to haue so mocke as he nedeth nat to flatre nor borowe of o
ther ¶ And sayd to his disciples/ When ye shalle vsery
of studyng / sporte you in redyng goode stories ¶ And
sayd / that the wyseman ought not to coueite the riches
se of his frende / lest he be hated and dispreyse him ther
fore ¶ And sayde/ Alittill goode is a grete thing if thou
be content therwith ¶ And sayd/ it is bettir and amore co
uenable thing to aking / to remembre and se to the goode
gouernaunce of his people the space of a day / than for to
daunce & sporte hym a hole yere ¶ And sayd werkis doon by
wysdom causeth knowlege of thingis & them discretely to dis
cerne/ and werkes doon by ignorãce is an vnknowen thing

til trouth ſtable & ſette them in their right Wey / & Worldis
dooy by leſingis is for to diſordre goode thinges / & put them
oute of their propre places ¶ Andy ſaide thou ſhalt neuer be
pacient Whyll thou art couetous / Andy it Was aſked him
holde he might haue leznedy ſo moche Wyſdom / he anſuezdy by
cauſe J haue putte more oille in my lampe to ſtudie by than
Wyn in my cuppe · Andy it Was axedy of him What may is
mooſt conenable to gouezne a tolbne / Andy he anſuerdy he
that can Wele gouerne him ſelf / Andy it Was alſo axed of
him What may Was mooſt Worthy to be calledy Wyſe / andy
he anſuezdy he that taketh mooſt hede to goode conſeile andy
caſteth mooſt dolbtes ¶ Andy ſaydy . that the beſſels of
golde be prouedy andy knolbeny by their tolbne / if they be bro
keny or hoole / ſoo az meny prouedy andy knolbeny by their ſpe-
che if they be Wyſe or fooles / Andy Jt Was axedy him Whi-
che be the mooſt Jgnorant men in their dedis · Andy he ſaid
ſuche as Werke mooſt after their olbne conſeyll / andy that
obeye to their ſelf · andy for deffault of goode aduiſement
diſpoſe hem hazdely to do Wykkidy deds . Andy they aſkedy
him Who doth mooſt Wrong to him ſelf . Andy he ſaidy he
that meketh him to thoos that he ought not ¶ Andy ſaidy
the ignorãt peple Jugeth lightly the fairneſſe or the filth
that they ſe outWarde . & the Wyſeman Jugeth by that . that
they ſe of mannes cõdycions ¶ Andy ſaidy he findeth ſa
pience that ſeketh her by the right Weye . andy many erre
by cauſe they ſeke her vnduely and blame her Without cauſe
And ſaide he that is ignorant of good ſapiẽce . knolbeth
not him ſelf . & he that knolbeth not him ſelf is of all ig-
noraunces the mooſt ignoraunt . And he is Wyſe that kno-

weth Jgnoraunce . and he that knoweth it not is ignorāt
¶ And sayd Wrath leadeth shame in a lese ¶ And said
The kinge resembleth to a grete Ryuere growyng of litil
and smale rennyng Watres and therfore if he be swete the
litil shulde be swete . And if he be salt the litil shulde be
salt And said he Wele Ware that in bataille thou truste
not alle onely in thy strength dispreysing thyn naturall
Witte causeth Victorie Without myght, but Vnwethe may
men haue Victorie by strength Without vse of natural Wit
And sayd Wordes Without goode effect . is like a grete
Watre that drowneth the people and doth it self no prouf-
fyt ¶ And saide a suspectious man is of euyl condicions
and lyueth in sorowe ¶ And said he not Wylling to vse
ony Wordely delectacōs, into the tyme that ye se Wherfor Wit
te and reason graunte therto . And if thiese two accorde
thou maiste Wele and lightly knowe the faireneſſe, and
the filth therof . And in What Wyse they Varie . and What
Differrence is betWene hem ¶ And sayd . The Reames
aren somtyme lost by neglygence And somtyme forbsing
to mocke Jdelneſſe and also by to grete trustyng in fortu
ne . Also When men entende not to encrese the people to in-
habyte the lande . And also When Warre lasteth longe ther
in ¶ And said The ende of Jndignacion is to be asha-
med of him self . And Jt Was axed hym howe A Wyse-
man coude be troubled . And he answerd . When he is
compelled to telle the trouth of an vnknowen thyng to
hym ¶ And sayd . When thou shalt se A man of
goode disposicion . and full of parfeccyon . thou ought to
do after hym . for couetise is bothe Welle and selde in hym

to do after him/ for couetise is both wele and sele in him
¶ And said/ dispraise not a litill thing for it may encresse ¶ And said/ blame not nor rebuke a man when he is wroth. for than thou mayest not directe him ¶ And said be not glade of the euill fortune of another/ for thou knowest not how the worlde may tourne ayenst the ¶ And said stable thy witte both at thy right hande and thy left And thou shalt be free ¶ And said/ there is three thinges that doth me harme to se/ that is to saye/ A riche man falle in pouerte/ a worshipfull man dispraised/ and a wyse man mokied/ and scorned by ignoraunte people ¶ And said/ be not in felisship with the wikked men for/ noo good that they can promise the ¶ And said when a royaume is in prosperite/ Couetise is bounde to the king/ & when it is in aduersite/ the king is bounde to couetise ¶ And said/ Coucte not that thy thing/ be hastily don/ but desire onely that they be well don ¶ And said a man ought to be better contēt & is more bounde to his prince/ for con fairte worde of hym than if other hadde geuen him grete giftis ¶ And said/ the gyftes that he geueth to the goode people/ asketh retribucion & the giftes that he geueth to the noghty people/ causeth them but to aslie more ¶ And said the wikkidnesse folowcth after the wikked men/ & dispraiseth all goodnesse/ like as the flye that setteth her upon corrupt thinges/ & leueth the swete flowres ¶ And said haste thou not to preyse eny thing vnto the tyme/ that thou knowest if it be worthy/ for to be prayed or not ¶ And said that a wysema ought not to exalte him self byfore the cucoming but meke him & thanke god that it hath pleased him to exalte him in gre/ & put peine to

bringe hym out of his Ignorance in the Waye of rightwy
seneſſes & courteſie for if he ſhulde rebuke him ſhamefully it
ſhuld be cruelte & to īſtructe him eaſely is courteſie/And
ſaid that in Diſputers Diſputing & arguing for to haue
knowlech of ỳ trouth of a thīg/haue no cauſe to be Wroth
to gidre for their queſtion falleth to oo cōcluſion/but & if
the one thinketh for to gquere the other/they may haue ligh-
tely hatered to gidre for as moche as ich of them Wolde
brīge his felawe to his owne entente & ſo to ſubdue his opp
nyon/And ſaid Whan thou Wilt borowe or are ony thing
of any man/if it be refuſed the thou ought to be more aſha-
med of thin aſking than he of his refus And ſaid he that
can not nor Wil gouerne him ſelf is not able to gouerne
many other/And ſaid a Wyſeman ought to aſke curteyſe
ly & meketely/& With fewe Wordis like as the lechē that dra-
Weth more bloode of a man meketely & Without noyſe than
doth the ſinerolle that prickeith faſter & maketh more noyſe
And ſaide a man of feble courage annoyeth him lightly of
that he loueth/And ſaid enforce thy ſelf to knowe god/&
drede him/& pryne the for to knowe thy ſelf & to teche other
and rather to do ſo than to buſy the in thin other daily occu
pacions/And ſaidy Deſire no thing of god/but that is
prouffytable but deſire of him the goody that is durable lo-
ue not ſimply the goode lyff here/but principally the goody
ende/And ſaidy he is vnhappy that gtinueth in his mali-
ce & thinketh not on his ende And ſaide reken not thy
getting in thinges that ben from the/ne tary not to do for
them that haue wony for the· til they aſke the/the recompenſe
/And ſaidy . He is not euery Wyſe that gladdeth or

trioyſed hym in Wordely proſperitees/and is troubled in ad
uerſitees ¶And ſaid the filth of Wordely Witte is kno
Wen in moche ſpeche ¶And ſaid firſt thinke & aftirward
ſpeke & than execute/for thinges chaunge lightly ¶And
ſaid. angre the not ſodenly/for if thou accuſtume it it Wolle
tourne ones to thy harmes ¶And ſaid. If thou be Wil
ling to yeue eny thing to eny nedy body. tary not till to mo
rouBe. for thou knoWeſt not What may befalle to the. And
yeue to him that may not labour ne gete his liuing ¶And
ſaid be not Wyſe onely in ſeyng but in dedes. for the ſpeche
Waſteth in the Worldy & the ſapience of dedis/is prouffita
ble in the euer laſting Worldy ¶And ſaid. our lorde accep
teth him for noble. that doth goode Werkis though he be pe
aſible of litle Wordes. and reputeth for euill the praieres &
ſacrifices that ben doon by euill people ¶And ſaid. If thou
labour to doo goode. thou ſhalt therfore ſuffre no peyn. for
if thou haſt dilectacion to do ſynne. thy dilectacion ſhall
vaniſhe & be none/and thy ſynne ſhall abide euer With the
¶And ſaid haue in mynde the daye that thou ſhalbe called
to thy Jugemēt/& thou ſhalt here nothing & than thy clatte
ryng tounge ſhalbe ſtill. the thought ſhal faile the/thyn yen
ſhalbe derke/and thyn humanite ſhalbe cōſumed in to the
erthe/and thy Witte ſo corupt. that thou ſhalt haue no po
Wer to fele the ſtenche of thy body. nor holde the Wormes
ſhall ſuke thy rotten karcyn/Also haue in mynde the place
Wher thou ſhalt goo. the lordis and the ſeruauntis ſhalbe
alle like in the ſayd place. and that ther may nother
frende ne foo hurt nor helpe the ¶And therfore lern
ne goode ſciences and diſciplyne. for thou ſhalt not

knolbe Whan thy departing out of this Worlde shalle and
yet be certayn that amongis all the yeftes of god/sapience
is the mooste excellent. sir yeueth goodnesse to the good peple
& pardometh to the Wikked their Wikkednesses. thinke &
haue in thy mîde gtinually that thou haste ado/& trust not
in ony thingis of this moeuaeble Worldy. be Wele Ware that
thou do no foule dedis. for no delectacion nor Winningis. & be
Ware that for the Variable plaisaũces of this Wikked World
thou lese not the ioyfull & euerlastingy blysse ¶ And saide
loue sapience Vnderstande & herken thy Vyssemen/& be obey-
sant to thy lorde Werke not but in due tyme. & yet take be-
de bolde thou shalt do it/lokie that thou say no Worde Vncon
uement/& be not prolde for no richesses. ne despeire the not
for noy auill fortunes be Wele Disposed to all peple/& dis-
prayse no man for his mekeneesse ¶ And saidy that thou
reputest no Vice in thy self/blame not another though he
doth it. & thou ought not to desire to be preysedy of vertues
that be not in the/ne do no sucke thing that thou Wolderst bla
me or dispraise another if he dydy it/ Thou must do suche
thingis as been good & couenable though they be forbodery the
And saide A Vyssemay ought to repute his errour grete
& his good dedis litill And saidy a folye is to cut the Vy
nes/: take awey the euil branches therof & to leue Within
our self the couetises. & other Wikkidnesses And said li-
ke as We kepe our self from the multitude of metes for the
helth of our body/We ought by a grete reasoy to abstein vs
from Vices/for the sauacion of oure saules And saide he
that adreth to his gentilnesse noblesse With good maneres
and condicions is Worthy to be prayseday. And he that

taketh and suffiseth hym onely/with the gentilnesse that co meth to hym by hys kynred/without purchassyng eny other vertues, ought not to be called good/nor to be holde noble ¶And sayd/if thou fele thy self more true to the kyng/than other ben/and that thy wagis ben like to their res or lesse/yet thou ought not to compleyne therof/for thy ar lastyng/and so ar not their ¶And sayd/If eny ha ue enuie at the/and by enuie saith euill of the/Sette not therby/and thou shalt haue peas with hym/for he seketh not but for to haue noyse with the ¶And sayd men ought to kepe wele their halidayes/that is to witte principally from euil doyng ¶And said/the more that thou art exalted in high astate the more thou ought to be meke and curteis se to the people to the ende/that their loue may abyde with the/if eny thing shulde befall the, other wyse than wele ¶And sayn ōnneth may a man kepe the loue of his frē des/if he wol correct him rudely of his faultes ¶And said a wyseman ought for to chese goode men to be his se uauntes/like as men chese the goode grounde for to la bour hit

ARistotle by interp̄tacion in grekes tōge/is fulfil led/or complete of goodenesse/And he was sone to Nichomacus/the whiche was right connyng in fisike and a good fisicien/& was born in the Tolne of Stagyre/and he was of the kinred both by his fadirs syde/and by his modirs syde of Esculapius of the whiche he re byfor hath bemade mencion for he was in his tyme the moost excellent And the best of alle the grekes/and whan the sayde aristotle was. viij. yeres of age his fadir putted

hym in the cite of Athenes that than was called the Cyte of Wysdom . and there he lerned Gramare Retorike and other bookes of poetrie. And therin he studyed the space of .iy. yeres prouffytyng gretely therin / And in thoos dayes men sette moche store by the forsayde sciences and was their opynion that it was the ladder to go vp into alle other sciences / And certayn other wyse men at the same tyme as Pytagoras and pyteras and dyuers other reputed and held the sayd sciences for no sciences & did but mocke and scorne them that lerned them / Saying that suche science as Gramare Retorik and poetrye / were not conuenable to come to ony wysdom / And that Gramare is not but for to teche the childeren / Poetrye but for to tell fables and to make lesynges / Retorike for to spek faire and ny termes . And when Aristotle hade th o wordes he had grete mezueyle therof / and was gretly agreued with suche as held the same opynyon . And strengthed him after his power to susteyne alle manere of Gramaryens the poetes and also the Retoricians And sayd pleinly that Sapience can not exause her of the sayd Saiences for Reason is an Instrument of wytte . as It appereth openly . that knowyng of ony thyng is to vse of Reason / and this prerogatiue / whyche god had yeuen to men is right noble and worthy . to thentente that amongis the men he shuld be holden for the moost Noble and most wyse that more vseth of reason . And that better and more conuenably receyueth in hys herte thynges . And telleth hem in place . and tyme conuenable . And for as moche as Sapience is moost noble of alle other thinges

ſhe ought to be declared by the beſt reyſon and conenable maner and by the mooſt pleaſamit and ſhort wordes that can be don without erroure or letting the ſentence for the reaſon be ſpoken imperfeitely the name of wiſdom is loſt therby, and ſo is the ſpeker in fawte, And ſo the heres re ſteyn in dowte of the ſentence, And after that ariſtoteles colde the ſciences abouey ſaid he lerned of plato in aplace Called Epidemie Ethikes and the .iiij. ſciences thologi kes, and at that tyme he was .xxx. yeres of age, and when plato went the ſecod tyme into Cecile, he left Ariſtotiles in his place in the ſaide towne of Epidemie, In the which he taught the ſcience and lerned it and after the deth of plato the kyng philipe of macedoyne ſent for ariſtotilles which went to him in macedoyne and there dwelled with him du ring his lyff teching contynually the ſaid ſcience and af ter the deth of king philippe reigned his ſone Alexandre the grete And when Alexandre departed from macedoy ne for to go into the Countre and region of daiſe thoo re tourned Ariſtotill to athenes and there he dwelled .x. yeres ſtudying til that he bear, a ſouuerain electi, e aprees acuſed him by enuie to the Citezins telling hem that he worſhipped not their idolles like as other people did at that tyme wherof ariſtotill was aduertiſed and haſtily departed fro Athenes and went into ꝑ towne of ſetagire where he was borne fering that they of Athenes wold ha ue don to him as they did to ſocrates if he had dwelled lenger with theym And he ordeigned a place in ſetagire where he held and kept the ſcoles yeuing many good in ſtructions to the people And occupied the tyme in goode

dedes. And yaue grete almesdedis to poure people. and
maried many poure childrey that wer fadir and modir lees
and he taught hemignely alle tho that wolde studye what
astat or nacion that euer they wer of/and ediffied & bilded
nelbe ayey the said Cite of stagire and therm ordigned
lawes. and yaue instructions to kingis and princis whi
che they tooke and kept right reuerentely. and astir he
deyde in the age of. lxiij. yeris. they of Stagire tooke his bo
nys and right worshipfully put hem in a shryne where they
held their counsele for his grete witte/and also for the gre
te and feruent loue that they hadde to him. and as often
tymes that they hadde ado ony grete matere for to haue the de
claracion therof. the men whiche were of counsele wolde go
and stande as nigh the saide shreyne wher the bonys were
as they colde for to haue knowlege of ỳ trouth of their ma
tere. and thus they did for to worship him the more. and
their opimons and trety trust wer for onely keyng nygh
the said shryne their wittes shulde be the better and their
vnderstandyng more pure and subtill. And the said
Aristotill hadde in his tyme many kinges sones that wer
his disciples. and he made in his dayes wele an. C. bookis
of the whiche we haue nolbe. vj bij. in logike. bij. in natu
re the book of Ethik the book of politik the booke of Metha
fisike. that is named theologike and the bookis of the wit
tes of geometrie/and platon rebuked him bicause that he
wrotte his sciences in bookis/to whom he saide in excusing
him that it is athing knowen and notified ynolbe. that
all tho that louyth science ought to do nothing that shulde
cause the losse of her. And therfore It is good to compose

and make bookis by the whiche scien̄ce shalbe lerned/ & whan our memorie shal fayle it shalbe recouered by meane of bookis for he that hateth science shal not proffite in hit though it be so that he se the bookis & biholde hem yet shal he sette not by it/but departe wors & lesse wyse than he was a fore. & I haue made and ordeigned my bookis in suche forme that the wyse men shal lightly & aisely vnderstande hem but the ignoraunt men shal haue but litil auayle by hem ¶ And the saide Aristotales held gladly in his hande an Instrument of the scien̄ce of the steres ¶ And said to king Alixandre he that hath in this worlde good & laudable name & the gr̄ce of god ought to aske ne desire non other thing ¶ And said thus to him/ Directe thy self first for if thou be not iuste ho we maist thou wele direct thy prole. & if thou be in errour thou canst neuer gouerne hem wele/for a power may ony not make another rich/ he that is dispossessed ony not worship auother/he that is right feble may not helpe another/& so may not goodly ne wele ony man directe another. but if he dyrecte him self first. And therfore if thou wol take of the filthes from other/clense thy self first/or ellis thou shalt be as the leche that is sek & ony not hele him self and trauayleth to hele other that haue the same sekenesse ¶ And said Jt is a grete chastisement to the peple to haue a right wyse lord. And Jt is a grete corrupcion vnto them to haue a corrupt and mysruled kyng ¶ And sayd· kepe the fro couetise for thou oughtest to thinke and remembre wele that Jt is not laudable thyng to haue ryches in this worlde. and shame in the other seying that this worldy is no more but onely abaytyng place for to go to the

other worlde ¶ And̄y said/ If thou wol be riche suffise the with suche as thou hast/ for he that hath not suffisaunce can neuer be riche What goodes that euer he hath ¶ And̄y sayd̄ If it were so that by euill doyng It shulde fortune the to haue som good/ & by wele doyng to haue som harme/ yet eschewe the euill ouell is thou shalt be decyued atte last & euir do wele & atte last thou shalt be remuneredē therfore ¶ And̄ saide/ suche thinge as thou prayses vpon thyselfe blame it not vpon another. and do nothing to other/ but as thou woldest it wer doy to the/ refrayn thyn owne wille/ & hate not other men/ be not enuious/ and̄y haue hym not in Indignacion that hath offensed̄ the/ for no man can somtyme eschewe errour/ be not couetous/ for couetise lettith the mānes reason/ & talieth awaye the knowlege of trouth/ do not vnconuenable werkis/ take compayme with wyse men and studie in their bookis/ fle lesinges/ for the lyers lyeth not but for vnkonowing of reason and of her faultis/ the lest harme that can falle to alyer/ is that no man bileueth him of nothing that he saith/ neuirtheless̄ man may better be ware of a theffe than of alyer ¶ And̄y sayd̄ the hertis of goody people accordeth togiders/ like as remig watre with the watre of the see. & the hertis of euill people can not lightly accorde/ all be it that they be togidres/ as the vnreasonable bestes that playe & lepe togidre & sodaynly falle to fighting ¶ And̄y said̄/ ordeigne that your offices and̄y auctorites ben yeuen to theym that loueth & folowith trouth & righte wysnes and̄y cause them to haue rigorous peynes ꝑ ben harmedoers & loueth falshode & desepcion And said/ If ye haue wolde in eny thing counseile you to wysemen & if they dispraise you therof be ye neu wroth

therfore/and if a man hath som vice & beside that hath ma-
ny vertues ye ought not therfore to lete to aslie him cõseile
¶ And saide many may shal both lette & trouble the that
can not helpe the ¶ And said Justice is a mesure the whe
che god hath ordeigned vpon the erthe by the whiche the fe
ble is defended from the myghty /and the true from the
vntrue ¶ And saide the wyseman knowbeth what ignorã-
ce is in as meche as somtyme he hath ben ignorant but the
ignorant was neuer wyse & therfore he knowbeth not what
is wysdom ¶ And said to Alexãdre/ther be many litil be-
sinesses in thy wyame & many grete & generall & if thou ye
ue power to eny pson vpon the grete/& thy self to occupie the
litil thou shalt wele witte & perpue that grete domage shal
therby fall to the in tyme comyng/if it falleth not sonner
And said liberalite is to yaue to nedi peple or to him þ hath
deserued it/so that the gift be after the possibilite of the ye
uer for he that yeueth ouer reason ought to be called waster
& not liberall ¶ And said sapiẽce is the defense of the saule
& myrrour of reason wherfore he is right blessed that traueil
leth to haue her for she is the fõdemẽt & þ rote of all noble
ordes & laudable thingis & by her we may wine the good en
de and kepe vs from peyne euerlastig And said O alex
andre if thou vse thy power and lordship other wyse than
thou oughtest to do·thou shalt be enuied/of enuie shal com
lesingis /of lesingis shal com Iniustice & ennemytee /of In
iustice and ennemytee shal com bataile·and by bataylle the
lawe shalbe perissh ed·the people hurt·and thy possessions
lost· But if thou vse· thy lordship as thou oughtest
to do· trouth shal encresse in thy Royaume ·of trouth

ſhall come Juſtice of Juſtice loue/of loue grete yeftis & ſu-
rtie by the Whiche the lalbe the people and thy goody ſhal
be mayntenyned & encreee ¶ And ſaidy he that maketh his
Royaume ſeruaunt to the lalbe ſhall reigne/& he that taketh
& put out the lalbe from the royame ſhall not reigne ¶ And
ſaidy. A king ought to be of goode & ſtrong courage/to re-
mẽbre Wele the ende of the Werkis/& to be courtoys & fre. &
to refrayn his Wrath Whet it appartteigneth and ſhewe hit
Where it nedeth/to kepe him from couetiſe/to be true to go-
uerne him as nygh as he may aftir his goode predeceſſours
to yeue to his men as they haue deſeruedy. to deffende & kepe
the lalbe & the feith. & euir to do Wele aftir his might/& if
the ſtrength of his body faile him thenne to kepe the might
of his corage/by the Whiche he ſhalbe the more aſſuredy in all
his nedis ¶ And ſaidy the king that gouerneth him & his
roaume Wele by his Wyſdom Is Worthy to be greetly praiſed
& laudedy ¶ And ſaidy to Alexandre/ſeche to Wynne the ri-
cheſſes that be not trãſitories. the lyf that is not moeuable
the kyngdõ that ony not be takey alweye from the. & the eu-
laſting Joye. & be piteſull but not ſomoche that thru ſtãde ny
daungier therby/do pugnicion & Juſtice to thaim that haue de-
ſeruedy it Without delay trauaille the to fortiffie the lalbe
for ny that is the loue & drede of god. & Whan thou ſhalt be cõ-
pelledy to take vẽgeaunſe of thyn ẽnemy put it not ouer til
anothir daye for the fortune. & condicions of this Wrolde mo-
eue & chaunge oftẽtymes ſodaynely ¶ And ſaid thou ought
not to hate him that ſaith the ſothe nor to chide him that ke-
pith the feithe but he that ſhal do cõtrarie to the feithe be thou
his ennemy With all the polver of thy royaume ¶ And ſaid

Jt is bettir that thou correcte thy self and amende the aftir the exemple of thy predecessours, than thy successours shuld amende hem aftir the exemple of the ¶ And said Worshippe the goode men & therby thou shalt haue the loue of the people and sette not al thy Wil in this Worldy in the Whiche thou maist not long abyde ¶ And saide Worshippe sapience & fortiffie it by goody maistris disciples & scoleres, Worshyp hem paye for their expencis & kepe hem of thy householdy, aftir that thou shalt se they shalbe prouffyted & spedy in the science And thou shalt fynde that grete prouffyt & Worship shal com to the therfore ¶ And saidyst is of bygge & strongy corage of goody discrecion & laudable feith, that kepeth patiently all his aduersitees for a man may not be knowen in his prosperyte ¶ And said thou ought to thinke that the Neliest of all thyn ennemyes is stronger than thy self ¶ And sayd thou ought to cherisshe thy knightis & thy yomanry, and to haue hem in as grete loue in tyme of pees as in tyme of Werre, for if thou sette litil by them in tyme of pees, they shal forsake the Whan thou shalt haue more nede of hem ¶ And saide the gretteste prouffyt that thou canst do in thy royame is to take aweye the Wykkid peple, & to reWarde the goode ¶ And saide a man is of euil condicion that taketh no hede but to the vices & falbtes of other in despreysing of them ¶ And said Worshipful deth is bettir than shameful liff ¶ And said the sapience of a man of lolde degre is Worship & the folie of him that is of high degre is asshame & auarice is the thig that taketh aWey the name of gentilnesse And said the good prince ought to goune the peple as his goody predecessours haue don & to loue & cherisshe the goody

and⁹ true pple more than his tresour or other Wordely goo-
des/and to delite him my that / that he hath right Wysly / & not Wrongfully ¶ And⁹ said no may ought to be assha̅med to do Justice/for if the king be not iustycial he is not king⁹ but he is Violent and rapay ¶ And⁹ said⁹ the Wikkid men obeye for drede/and⁹ the goode for theire goodnesse ¶ And⁹ said⁹ men ought to do Wele to the good⁹ pple & to chastise the Wikkid⁹ by rigour ¶ And⁹ said⁹ Wrath ought not to be to sharp ne to Wete/ and⁹ he Wrotte ay epistolk to Alexandre/that the kinges keep Worshipped⁹ for·iij·thinges that is to Witte for instruction of good⁹ lawes/for conquestes of landes & regions and for to propisshe & distroye desertes & Wilderne̅sses/and⁹ he Wrotte also to alexa̅dre that he shulde not be Willing to correcte alle n̅nes faWtes to rigerously for it lith not entierly in mannes polwer to kepe him from dyving ayel / & therfore it is good so̅tyme to forgeue errours & if it be so that of nede pugnicion must be don/men ought to shewe that they do it by co̅pulsion to ame̅de & pugnisshe the errours & not in maniere nor by Weye of ve̅geaunce/& he sa-
We a man that hadde his hand smytten of for theffte that he had⁹ don ¶ And he said for asmoche as that man had taken⁹ from other suche as Was not their owne men haue taken⁹ from him ẏ/that Was his ¶ And⁹ said thou maist not so Wele cau se thy pple to loue the as to cherisshe hem & shewe hem right Wyseneſſe/& if thou doost the contrary though thou hast the lordship of their bodies thou hast not the lordship of their hertis ne of their courages/& that shalt thou fynde Whan thou callest vpon their seruise at thy nede Wherfor it is a grete dā gier for aking to do iniurie and do make his pple hate him

And said he is right happy ꝑ can chastyse him self taking ex emple by other/And said fortifie your saules With good de des & departe you from couetises Which distroyeth the feble co rages ¶ Ther is nothing that maketh a man lesse to be sette by/than to preyse & boste him self of his goode dedis And it Was ayed of him What is the cause that Wisemen Wol not be Wroth & eny man Wol teche hem. And he ans uered for asmoche as Wysemen knowen that sciẽce is a right proffitable thĩg/And said he that Wol not nor can not do Wele atte lest ought to kepe him from euil doyng/And said to his disciples loke that ye haue/iiij/eres/in/for to exercice & lerne sciencis & proffitable thmgis/& the other/in/for your other Wordely besinesses ¶ The moost ꝓfitable thmg to the World is the deth of the euil peple. And said a man may not be so Wele knowen/as in grete auctorite/And said in alle thĩgis the lest quãtite is the lighter to bere sauf onely in sciẽces/for he that hath moost therof the lighter may bere it/And it Was ayed of him What Was the moost conuenable thĩg for a discrete man to haue/And he answerd that/that shuld abide With him if he Wer ascaped out of a drowned ship in the see/And said men ought to loue to lerne the best of the sciẽcis as the trees loue the Weteste of the floures/& he had a noble & Worshipful heritage of the Which he lete other ha ue the gouñace & Wold not go thider him self/And it Was ayed him the cause/And he answerd that . he that ofte nest goth to se his heritagis hath more displeasirs/And said the tõge of a foole is the key of his secret/And said to one that Was slowthfull and Wold not lerne/sithen thou Wol not take the peyne for to lerne . thou shalt haue the peyne

to ſle wꝛ & vnconyng. And ſaid kepe the from the felliſhip of him that knoweth not him ſelf. ¶ Tho that ben dayly enclined & vtterly diſpoſed to vices may not encreſſe in good ne profyte in ſcience. And ſaide if thou wol haue ſtandone to thy body al his wil thou ſhalt be the worſe both in helth & in alle othꝛ thinges & atte laſt thy ſaule ſhalbe dampned therfore ¶ He that is entierly enclyned to do fornicacion may not be prayſed ne come to good ende. And ſaid a merry man wol not lightly be wroth. ¶ A liberal man may not wele be enuious, ne a couetous man content with his richeſſe. And ſaid the man is preued & tryed by his werkis as the gold by the fyer. One of his diſciples made to him an euil rapoꝛt of one of his ſeruauntes. to whom he ſaid I wol not beleue thyn euil wordis ayenſt thy ſeruaunt nor I wil not beleue his euil wordes ayēſt the. And ſaid like as the rayn may not profite to the corne yͭ is ſawen vpon the drye ſtones, nomore can ſtudieng auaile to a foole ¶ A mannes tonge ſhewith his witte or his folie ¶ Experience ought to correcte a man and to helpe him to liue wele. And ſaide ſapiēce maketh richeſſe to be fayer & hyeth poure. It was ayeyn of him what was fayer ſpeking And he anſwerd to ſpeke litil & laudably & to yeue reaſonable anſweres & he wrote thus to alexandre, ye be a noble & mighty king & more mighty than ye were & ſhal encreace yf ye directe & gouerne wele & iuſtely your peple, & in ſo doyng the peple ſhal obeye you, but if ye be an extoꝛcioner & take al their goody from them than ye ſhalbe lord of the poure pepl & andy than ſhal ye be like him that hath leuer goune the doy treſtis than the meyne ther is nothing ſo couenable to a kinge

as to coueyte vnduely the goodes of his peple ¶ And sayde he that hath alitill of trouth desireth to haue more / And saide reason maketh a may to be more souuerain than he: stis ꝗ he that hath no reason is but a beeste ¶ many thinges the neweste is the beste / but loue is contrarye / for the elder it is the more it is worth / ꝗ one Abzakyn lord of sciences axed hym What thing a man ought to lerne first that seketh sapience / to whom he answerd the gouernemẽt of the saule / In asmoche as she is euerlasting and more noble without eny comparison than eny thing that we haue / Than they axede him how we may the saule acquere sapience / and he answerd as a seke man seketh his fisicien and as ablynde man enquereth of the colours to theym that se hem / and it was axed of him / howe a saule might se her self / and he answerd the saule that lakketh sapience can se nothing as the eyen without light that nether se hem self nor other ¶ And said all manere of thinges haue properties / and the propertie of discrecion is to chese wele the good from the euill ¶ And said the lordshippes wonne by study dangiers and peynes and so kept / ought wele to contynue and prospere: And thoos ꝑ be lightly wõne ꝗ kept ¶ Joye and plesaunce / comme to alittill prouffyt atte last / ꝗ we se cõmonely the townes where the inhabitauntes take grete labour be wele mayntyned and encresse with grete richesses / and the townes full of pleasaunce ꝗ delices full to ruyne ꝗ distruction ¶ And saide hastinesse of speche maketh men to erre ¶ And said Jmerueille howe he ꝑ men lawde without cause accept it ꝗ is plesed with all / ꝗ he of whom men say euil without cause is angry with all ¶ And said loke that thou be not as the bulter

Whiche castith the flowre & kepeth the brenne ¶ And sayde men ought not to take the gouernāce of the peple to a child to him also that can not knowe the nedis of the poure peple to him that is coueitous, to him that wil werke without deliberacion, ne to him that is vēgeable ¶ And said ther is no differēce betwix a child of age & a child of maneres as of condicion What age that euer he be of for the condicōs of men aren knowen & shewed by dedis & not by age ¶ And sayde It is nedful to a man if he wol be good that he be able of him self to knowe trouth & do it in dede ofellis that he lerne hit of other, for he that of him self can not vnderstande hit nor wil lerne hit can not be good ¶ And sayd goodnesse is deuided in iij maneres, the first is in the body, the seconde in the saule, and the therde in the operacions Whereof the moost noble is the goodnesse of the saule for in vsing the vertue therof, is fonde and knowen the forme in good dedis And sayde a man findeth sapience and good condicōs in long lernyng of vtray sciēce. And said ther be many persones that knowen the good werkis & do hem not Whiche resembleth the seke folkis þ aye help & gseith of the leche & do no thing therafter, & therfor the bodyes been without helth & the saules without blessidnes. And said one may knowe the inward disposicōs of a man by his outward operacōs. And said Wele doing is a laudable thing, neuertheless it is somwhat harde to do but lightly one may do euil as an archier to faile of the butte is no wonder, but to hytte the prike is agreet maistrie. And said in diuers maner we may be euil but we may not be good but in one wey, And said default of witte causeth many harmes & maketh many men to falle by ignorāce

not knowinge what thinge to be doy or left ¶ And saidy aged folkis louey togider / and so doo not childerey for olde folkis haue their delectacions like as yong folkis in diuers weyes ¶ And saidy agrete acõplissinge of mênes felicite is to be wele frendely thay amay whitout felisship can not haue hole felicite ¶ And saidy euery man hath nede of frendis / whether he stãdeth in goode eaas or in harde / if he stãdeth in euill cõdicion / they for to helpe him / and if he stande in goody eaas / he to make mery hym and cherysshe them that they may helpe him to resiste incõuenientes that might falle ¶ And saidy noon hath delectacion in iustice / but the iuste may / none hath sauour to sapiẽce but the wysemã and noon loueth frendeship but the true frende ¶ And said the wikkidy men susteyne their perilles by their bodely strength and the good men suffre their perilles pacientily by the vertue of their saules whiche pacience cometh not by might of arme nor of handy nor nonother mẽbre / but onely of grace of the saule / and therby to resiste aeynst couetise and other grieues of this worldy trustinge therfore after to come to blisse / as he wrote to king alixãdre in this forme / thou oughtest to obeye wele the cõmandemẽtes of god / for he hath yeue the thy desires / and all that thou hast axedy of him ¶ And said sapiẽce is lyf & ignorãce is deth and therfor he ỹ is sapiẽt is a lyue / for he vnderstãdeth what he doth & he ỹ is ignorãt is dede for he vnderstãdeth not what he doth ¶ And sayd the ãtiquite of the tyme maketh the werkis olde / & bydeth no thing but renõme which resteth in the hertis of the successours it is nedful thay to conquere good renommee & therby shal endure noblesse ¶ And said lesig is the sekenesse of the saule

Whiche can not be holden but by the meane of reason Whyche lieth neuer ¶ Andy saide Amoche Wyseman is he that pnounseth not the thinges into the tyme that he is present that Wol vnderstande hem. Andy the best speker is he that speketh not til he is Wele purueyed What he shal saye. & ỳ best werkeman is he that begineth not his werke into the tyme that he hath Wele disputed & auised it. in his herte Nether is none that ought to haue somoche thought as the Wyseman. for it is necessarie to him to be purueyed and certayn of his Werkis Andy saide men are more enclined to couetise than to reason. for couetise hath acompayned them from their childehode. & reason cometh not to them til that they be of parfyte age ¶ Andy saide. the children hate their maistres When they teche hem for they knowe not What good may befall them therby · but thinke onely the labour of the pyne of their lernyng ¶ And the said Aristotelis called Alexãdre ayeng him questions vpon the gouernãce of the lordis & of the pple. to Whom alexandre gaue good answeres · But neuer the lesse Aristotiles beet him With a rod. Andy It Was axed of him Why he had beet him Without cause. Andy he answerd this childe is like & able to be a grete lord & a mighty king. Andy I haue beet him all onely for to holde him lowly. and in meketiesse for he shalle be soon prowde ¶ Andy sayd If thou canst direct another. directe him as thy self. Andy a yong man axed him Why he Was so power / To Whom he answerd. My power hath nothing offensed me / ne doth me no harme But thyn hath doon the and shall do harmes ynowhe ¶ Andy sayd · The Romaines ben mayntayned by

the lawes ordeigned by the kinge and princes ¶ And said the kinges and princes ben sustayned & vpholden by knighthode / And the knyghtis ben mainteyned by moneye / & money cometh of the people / and the people is gouerned by Justice Without Whiche no Royaume may prospere

Alexander the grete Was sone to philip king of macedone / Whiche philip regned .xxj. yere / And the said Alexander began to regne in the .xxij. yer of his eage / And he said to his peple in this Wyse / Fayr lordes I Will in no Wyse be contrarye to your Wylles ne to your ordes / But I shewe to you that I hate fraWdes & malices / & as I haue louid you duryng my faders lyf / so Wil I doo in tyme comyng ¶ And I bothe counceylle & pray you that ye drede god obeye him as souerayn of all / And chese him for king / & be most obeyssant to him that shal best pourvye for the good astate of his peple / & that shal be most debonayr & mercyful to poure folkes / that beste shal kepe Justice / & the right of the feble ayenst the myghty / him also that shal best dispose for the publyke Wele / & for no delectacion of Worldly pleasāces shal not be slouthfull to kepe & defende you and by Whom ye shal be defended / & all euill & harmes / by the meane of his goody ordes shal be destroyed / and him that most hardyly shal put him forth for to destroye your ennemies / For suche ought to be chosen kyng and none other / & Whan his people had herd the reasons abonesayd and knowen his grete discrecion Wytte and Vnderstādyng they Were gretly ameruaylled and answerd to him thus ¶ We haue herde and Vnderstand thy grete reasons / And haue resseyned and ressceyue thy good counceylle / and therfore We

Wole and̄ byseche the that thou Reygne and̄ haue the lord-
ship vpon vs duryng thy lyf / We hope that ther is none
that hath so Wele deseruid̄ to be our kyng ¶ And̄ thus
they chees him to ther king and̄ to their lord̄ and̄ corowned
him & yaf him their b̄ēssinges / and̄ praid̄ to god̄ that he
Wold̄ blesse & mayntene him ¶ To Whom he sayd̄ J haue
herde the prayer that ye haue made for me / besechyng to god̄
that he Wol stedefaste the loue of me in your hertes & corages
And̄ that by no maner of the delectacion he suffre me to do
thing ayen your profites ne to my dis Worship. & sone af-
ter he sente lettres to all the princes and̄ good̄ townes of
his Royaume ¶ And̄ Whan he had̄ sent his lettres One
daire king of perce and̄ of mede sente to Alexander for tri
bute like as he had̄ of his fader And̄ he sente him Word̄
that the herme that leyd̄ that egge is dede ¶ And̄ after
this Alexander made grete conquestis · and̄ Whan he had̄
gquered̄ Inde he Wente to a contre called bragmay / the Whi-
che Whan they Wiste his comming / they sente many Wyse men
to him / Whiche saleWed̄ hym & saide / sir alexād̄er thou hast no
cause to Were vpon vs / ne to be enil Willig / for We ben both
poure & meke / & We haue nothing but only sapiēce / the Whi-
che if thou Wolt haue / pray to god̄ that he Wol yeue her to the
for by batayll thou shalt not haue her ¶ And̄ Whan alexan
der herd̄ hem saye so / he made al his Oost̄e to tarye & With
felde of his knyghtes Wente Within the said̄ contre for to
quere further of the trouthe ¶ And̄ Whan he entred̄ With
in the same grounde / he fond̄ many poure folkes Women & &
chyldren al naked̄ gadring herbes in the feldes And̄ he
axid̄ of them many questiōs · to Whiche they answerd̄ right

wyfely/and they he bad hem aye of hem somme thing that myght doo hem good & to alle there pepl/& he wolde pauey it hem gladly ¶ And therme they saide/Sir we axe the none other thing but ꝑ thou wilt gyne vs euerlasting lyf Then ne Alexãder answerd & said/thou might amã make other mẽnes liues euerlastig/whã he maye not lengthe his olbey lyf ãy owre ¶ And that ye axe of me is ny no mames power that lyueth ¶ Than they said to hym. Syth thou hast good knowleche therof. Wherfore trauaylleste thou thy self to destroye all the world/and to gadre alle the worldly tresours and woste not whan thou muste leue hem ¶ Therme Alexander said to hem. I do not alle these thinges that ye saye of my self. but god hath sente me thurgh alle the worlde for tryalte and magnifye hys lawe and to destroye them that bileue not in hym. ¶ And somtyme Alexander wente dysguysed visytyng his lordes and enquerynge of her dedes ¶ And vpon atyme he cam in to a towne of his owne. And salwe two men of the same toune byfore a Juge pletinge. of the whiche one said to the Juge/Sir Juge I haue bought an hous of this man/And longe after I haue founde within the same a tresour within therthe/whiche is not myn/And I haue offred to diliuere it to hym And he hath refused it/Wherfore Sir I biseche the that he be compelled to take it for as moche as he knoweth it is not myne for I haue no right therto ¶ Therme the Juge comãded his aduerse partie tansuere to the same. and thenne he said/Sir Juge that same tresour was neuer myn but he hath edyfyed in that place that was byfore comyn to alle tho that wolde haue edyfyed therin/And therfore I

haue no right to take it/And therme they both required the Juge that he wolde take it to him self/to whom he answered and saide/sithen it is so that ye saye/that ye haue no right to whom the heretage hath longed and yet longeth where the tresour was founde/how shold I haue eny right therto that am but a straūger in that caas/and neuer a fore herde speke therof. ye wolde excuse you therof and gine me the charge of the tresour/that is euill doo ¶ Therme he axed of him that had founde the tresour whether he had eny childeren/whiche answered he had a sone/and he axide that other in like wise/& he saide he had a doughter/Therme the Juge saide & Juged that a mariage shulde be made betwene them and that they shold haue the tresour by that meane And when Alexandre herde this Jugement/he had grete meruayll therof/and saide thus to the Juge. I trowe that ther is not in al the world so righteous ne so trewe a Juge as thou art/And the Juge that knewe him not saide and axed of him whether eny Juge wold haue doo other wyse Ye certaynly saide Alexandre in many londes/Therme the Juge hauyng grete meruayll therof axed of him whether it rayned and the sonne dide shyne in tho landes/as though he wold haue sayd that is was meruayll that god shuld sende eny light or rayne or other goods thinges to them that doo not ryght & trewe Justice/And therof Alexandre had gretter meruaylle than byfore and saide that ther were but fewe suche peple vpon erthe/as they were in that lande And as Alexāder wente out of that lande he passed thurgh a cite/in whiche all the houses of that cyte were of one heighte/& byfore the dore of euery hous was a grete pytte or graue

in Whiche cyte ther was no Juge/Therof he had grete mer-
uaylle. And ayed of the inhabytaūtis therin Wherfore su
che thingis shold serue. The Whiche anſuerd him & sayd
First for the outrageous height of houses . loue & Justice
can not be longe in a tolby among the peple. And they say
de that the pittes or graues were their owne houses to Which
they shold sone go to & there dwelle vntil the day of Juge
m:nt. And as touching that they had no Juge. they saide
that they made good Justice of them self Wherfore they ne-
ded no Juge. Thenne Alexāder departed from them right
Wel plesed ¶ And afore his deth he Wrote a letter vnto
his moder desiring her to make no sorowe for him ¶ And
sone after Alexādre died & was put in a Coffre of gold
and buried in Alisaūdre. & he Was born theder With grete
reuerēce by kinges princes & other grete lordes/that kept &
fulfilled his testamēt as he had ordeigned ¶ Thenne stert
vp one of the gretteſt lordes of them that kept him & saide
thus/They that neuer Wepte for other kinges/now ought
to Wepe for this same ¶ And tho ỹ neuer had meruaille of
aduſite/shold now haue meruaille of the deth of this king
And he desired the other lordes that they shuld saye some
good thing for to gforte the peple that Was gretly dismai
ed & troubled for the deth of king alexādre/or for the deth of
the Worthyeſt king that euer Was ¶ Thēne one of them saide
king alexādre Was Wōt to kepe gold & seluer/& now gold &
seluer kepe him/And he saide it by cauſe of the cheſt that his
body laye in Which Was of gold ¶ And another said alexā
der is dyed for synes & filthes & now his saule is With the
good saules Which ben purified And another said alexāder

was wonte to chastise alle men/and now he is chastysed
¶ And another said/the kinges were wonte to drede him
and now the pourest man of al the worlde dredeth him not
¶ And another said/ yesterday al the erthe sufficed not
to Alexãder/& now the lengthe of his body sufficeth him
And another sayd Alexãder might here yesterday & no lo
dy durst spelke aeynst his wille/and now euery man may
spelke & he heareth not ¶ And another said the mere ꝑ the
tate of king Alexãder was grete & more excellent the more
is thoccasion of his deth grieuous & pyteful ¶ And ano
ther saide thoo that salwe not yesterday Alexander fered him
gretely/and now thoo that see him fereth him not ¶ Ano
ther sayd Alexander was he whos enemyes durst not come
nere him/and now his frendes distreyse and wil not see
hym ¶ And whan Alexander began to regne he was but
.xviij. yeres of age/And he regned .xij. yere of the whi
che he employed .ix. yeres in bataylle and in conquerynge
And .viij. yere he restyed hym visiting the grounds and
landes that he had conquered ¶ And he had victorye vpon
.xviij. maner of langages/And in two yeres he sought
alle thorient and occident/And the nombre of his knigh
tes that were comonly of his retenewe & at his wages were
CCC.xij.M. Without yomãrye & other men necessarie to
his warres ¶ And he deyde in the eage of .xxxvj. yeres &
he was of sangweyn colour/his face ful of pockis/One of
his eyen graye and that other blacke/smale & sharp teth vi
sagedy like a lyon. And was of grete strengthe & leuedy
moche warres fro his chyldehode vnto his lyues ende And
he comanded that the people shold worship god & kepe hem

from synne ¶ And̄ saide the Worldy is not susteyned but
comonly by science / And̄ the wyames be not directed but
by the same / & all thinges ben goueꝛned by reason ¶ And̄
saide sapiēce is messagier of reason ¶ And̄ it byfell that
Alexander passid thurgh a toun Wherin / iij / kinges had̄
regned̄ biforē / And̄ he askid yf ony of their kinrede Was
alyue / And̄ they of the toun saide ye / a sone of one of the
said̄ kinges / And̄ alexāder desired̄ to see him / And̄ the
peple said̄ to alexander that he Was euer in the chircheyerd̄
And̄ alexander Went to see him. & axid̄ of him Wherfore
he abood so in the chircheyerd̄ / & Why he Wold̄ not take vp
on him suche astate as his fader had̄ & his Auncestris / as
other men doo / Seeinḡ that it Was the Wil of all the peple
¶ And̄ the yong child̄ answerd̄ & saide / O right bounte
uous kinḡ I haue here a thinḡ to do / the Which When I ha
ue don it / I shal do thy comaundement / To Whom thenne a-
lexander axid̄ What thynḡ it Was that he had̄ to do there
And̄ he answerd̄ I am sechynḡ the bones of my fader & of
myn auncestris kinges for to put hem a part from the other
but I finde hem all so semblable that I can not knowe one
from the other ¶ Thenne alexander saide to him / thou ough-
test tacquere Worship in this Worldy / And̄ If thou had̄-
dest good̄ and̄ stronḡ corage / thou mightest haue all thy
faders goodes and̄ of thy predecessours & all ther honours
To Whome the yong child̄ answerd̄ & saide. I haue good her
te. And̄ alexāder axed̄ him Wherin And̄ he saide by cause
that I haue soūde lyff Without deth / yougth Without eage / ri
chesse Without poure / Joye Without trouble / & helth Without
sekenes Certaynly said̄ alexāder of all these thinges haue I

none/ Therme sayd the childe/ yf ye wil haue hem/ axe hem of him that hath hem/ and he may yeue hem & none other Therme Alexander said that he had neuer seen man of so grete discrecion ¶ Alexander vsed euery day to be in a certayn place/ for to here the complayntes of euery body/ And it was so that vpon a day onely that there cam none to complayne vnto hym/ And therfore he wolde not that day sholde be put in the nombre of the dayes of his regne And whan he was redy to fyghte with kinge daire/ it was told hym that the same daire had with hym more than .xx. M. good fyghting men· Wherto he answerd & sayde a good cooke ought neuer to be abasshed to see in his kechyn many shep among other beestis ¶ And the patryarkes & prelates that were for that tyme cam and sayd to hym. God hath yeue to the lordship vpon many royames/ regions and contrees to thentente that thou sholdest haue many children begoten of thy body/ for to haue the succession of the same after thy deth/ and therfore it were goode that thou sholdest haue many wyues/ To whom he answerd . that it sholde torne to hym to grete shame yf had ouercome alle the myghtyest men of the world/ for to be dysconfited by women Ther cam to hym a poure man wel and wysely spekyng Whiche was pourly arayed/ To whom Alexander sayd I haue maruaylle that thy clothyng is not after thy speche/ For ther is bytwene them grete differences· Therme the poure man sayd. O myghty kinge I may of my self lerne to speke & to haue reason with me/ & ye maye resonably clothe me/ thēne Alexāder made him to be clothed with one of his best gownes ¶ Also ther passed a theef byfore alexāder

that Was goyng to be hanged/ Whiche saide/ O Worthy king saue my lyf for I repente me sore of my mysdedes/ Therme Alexander comanded that he sholde be hanged Whyle he had goode repentaunce ¶ Also vpon a tyme one axid of him .x. pieces of golde/ To Whom Alexander saide/ thou art not Worthy to haue so moche/ And he sayde to him ayen/ Syr if I am not Worthy to haue so moche yet ar ye able to yeue it me ¶ And alexander axid of Aristotle What thing a good & a manly king ought continuelly to doo/ And he answerd that he ought to thinke euery night to the good gouernaūce of his pple/ & the day folowing to put it in effect ¶ And it Was axid of him What thing Was mooste delectable in conquering of landes and of countrees . And he saide the mooste delectacion Was to gyue largely and recompense them that haue doon goode seruise to him ¶ And he axid of Aristotle by What mene he sholde be counceylled And he answerd & saide/ Ordeine vpon the gouernemēt of thy housholde him that hath many seruaūtes & can Wele rule and gouerne them/ & make him thy gouuour and receyuour of thy money that hath grete lyuelode & spendeth discretely and notably ¶ And a Patriarke axid of hym What he Wolde do With so many men as he had/ And he answerd I that am lord of them that ben grete & mighty lordes may Wel forbere to be lord of their seruaūtes ¶ And ther cam two men bifore him differēt of oppinions/ to Whom he saide/ the sētence that shal plese that one shal displese that other/ & therfore cōsente ye to the trouth/ & that shal plese you both And it Was axid of him Why he Worshippid more his maister than his fader/ And he answerd for as moche as

J haue of my maiſter euerlaſtyng lyf/ And J haue of my fadez lyf but for a certayn tyme ¶ And whan dares dough tez were takey it was tolde hym that they were right fayre. & therfore he wolde not ſee them ſeeryng to haue doy ony diſhoneſt thinges. ſayng that grete diſhonour were vnto hym that hady oůcome ſo many notable & manly men in the bataylles/ yf he ſholde be oůcomen by women beyng in his pryſons ¶ And it biſelle that one made a longe ſermon byfore him whiche noyed moche to alexãdez wherfore he ſayde the predicacion is not to be lawdedy that endureth ouez the powez of the herbenezs. but that is good that endureth eſtez the poſſibilite of them that heareth it· And it was apidy of hym holde men myght acquyre the loue of othez men/ & he anſuezdy in doyng hem good. or elſ atte leſte in doyng hem none harmes ¶ And ſayd men ſome tyme thwoue bettez by their enemyes than by their frendes ¶ And it was axidy of hym holde he might be ſo myghty· conſideryng that he was ſo yong of age. And he ſaidy for as moche as J haue trauaylledy tacquere frendys/ and peuyn to myn enemyes· and by this manez J haue powez vpon hem alle ¶ And ſaydy it is a grete loſſe to a man to loſe his frendis andy more than to leſe his ſone or his treſour ¶ And ſayd the frendes that be acqueridy bygood dedes· ben bettez than tho that ben acquerid by force ¶ And vpon a tyme as alexandez wente to ſpoze te hym priuely. certayn men beyng at a wyndolde keſte wazez vpon him. wenyng that he had ben one of their felalles & whan they ſalbe þ it was alexãdez they were gretly aferd/ & alexãdez badde hem be not aferd ſayng þ they had wetted none but hym þ they thought to wete And as ariſtotle taught

many kynges sones With Alexander/ he ayed ones of one of hem/ What shalt thou gyue me When thou shalt be a king The Whiche saide I shal make the my grete gouernour/ & ny like Wyse he axid of another/ Whiche saide I shal yeue to the half my royame· And the me he ayid of alexãder/ Whiche answerd him thus/ Maistre enquere of me not this day vp on that/ that I haue to do to morwe/ for When I shal see that I neuer sawe/ I shal thinke that I neuer thoughte/ but if I regne as thou sayst I shal/ thẽne I shal doo as thou shalt see & thinke to be conuenable/ And the me Aristotle saide to him/ Certaynly I note Wel that thou shalt be a grete & a mighti king· for thy face & thy nature sheweth it so ¶ Alexandre sayde to one that long had ben his lieutenaũt & had neuer rebuked him of no vice/ I am no thing pleasid With thy seruice/ Why sire sayde his lieutenaũt/ By cause sayd Alexander that I am a man as another & ere & haue erred many a tyme/ sith thou cam in my seruice/ and thou sawest neuer no fawte in me/ therfore thou art not suche/ as I ought to haue to be my lieutenaũt/ for thou art not Wyse/ & if thou hast seen & knowen my fawtes and not corrected me therof Thou art not trewe to me ¶ And he saide/ Reason letteth not to acquere science/ but slouth disprayseth it ¶ And somme ayed of a Wyseman called Aychomake/ What Was the cause that men obeyed so lightly to Alexãdre/ And he sayd by cause that he Was vertuous/ that he had Wel kept Justice and he had ben of good cõuersacion and of right excellent gouernement ¶ And there Were two men Whiche ayed euery of them to haue to his Wyf the doughter of a riche man/ of Whiche two· one Was riche and the other pouere

And the fader yaf the doughter to the poure man/ Wherfore Alexander axid of him Why he did so. And he sayde by cause the riche is ignorant & like to become a poure man. & the poure is Wyse & able to become a riche man. Alexander axid of a Wyse philosophre by What mene the royames were Wel directid & holden in goode astate. And he answerde by obeyssaūce of the peple & the iustice of the king. And as Alexāder fought ones in batail̄ many Women cam in the same batail̄ ayenst him/ thēne he Withdrew him hastely & sayde to his men if he sholde haue victory of this batail̄ Where thise Women ben/ it were no Worship to vs/ & if they had the victorie/ thēne it were to vs a perpetuel shame/ Wherfore We shal̄ not fighte ayenst them Whyle the Womē ben there/ And saide it is a perilleous thinge a man tabide so long in the see that the storme & tēpest come vpon him/ that may Welle kepe during the faire Weder/ In like Wyse it is of them that dwelle in princes & kinges houses. And saide it is a foule thing to a man to haue grete Wordes Without effecte. & it is a fayre thig to him that put his Werkis before his Wordes/ And saide the grettest & most laudable liberte that is to a man is to kepe him from couetise. And Whan his fader cōmaunded him that he sholde gladly kepe the ymaundemētis of his maistre/ he saide/ he Wold not onely kepe them/ but he Wold fulfille them With glady herte to his power. And said It is Worse amā to haue defaute of discrecion/ thēne of richesses

Tholome Was a right Wyseman & Wele vnderstāden/ & in especial in iiij sciēcis that is to Witte/ Geometrie musike/ arismetrik & astrologie/ & he made many good bokis among the Which one is callid Almageste the Which is of

Astrologie / & he was borne in Alexandrie the greteſt cite that is in the lande of Egipte . & there he made hys considera cions in the tyme of kynge Adrian . and made hys dicti; ons vpon the considerations at Rodes / he was not kynge alle be it that many personnes calleth hym kynge / And he lyued . lxxviij . yeres ¶ And / sayde he is wyse that disposith his tonge to speke of gode / and he that knowith him not is the moost foole of alle ¶ And sayde / he that is enclyned to his wille is nighe to the Ire of gode / & the never that a man approucheth the deth / the more he ought to laboure and trauayle to do wele ¶ And sayde Sapi ence abydeth no lenger in the hert of a foole . than a fleyng thinge that may not tarye in no place ¶ And sayde good wyte and goode discrecion ley felawes ¶ And sayde / A man of goode sapience can not dye / ne a man of goode vnderstandyng can neuir be pouer ¶ And sayde Sapien; ce is atre that weyeth grene in the hert and fructifieth in the tonge ¶ And sayde Beware that thou dispute not with him that hath no knowlege / ne yeue not thy gseyl but to him that asketh it / ne telle not thy secret but to him that can kepe it ¶ And sayde he that wol lyue wele ought not to kepe in his hert alle his aduersitees ¶ And said the mayſ tre of agrete house hath many melācolyes ¶ And said spe; ke wysely a wele for thyself as for alle othir ¶ And said if thou mayst not eschewe sōtyme to be wroth atte leſt lette not thy wrath last long ¶ And said the hertis of goode peple ley the ansterk & forterescis of secretes ¶ And said a mā that is not to be correctid by othir mē may surly correcte them of their faultes ¶ And said he that askid cōseil of the wyse man

andy doth ther after Whether it turneth him to goody or to euil he ought not to be blamedy therof ¶ Andy sayde· Jt is better / a kingy to directe his peple / than to haue grete hu bondaunce of knyghtis ¶ Andy sayde Surete putteth a Weye sorowe / andy fere empescheth gladnes ¶ Andy sayde The Wordis of gody auayleth not to them that haue put al their hert to the Worlde ¶ Andy sayde Jt is to grete folie a man to thinke to moche on the thinges that passith his Vnderstandyng ¶ Andy sayde men ben of ·ij. natures sem Wolle neuer be content holde be it that they finde ynough / & somother selfe and finde nothing ¶ Andy sayde men cause tacquere & gete money . Andy money is the cause tacque re men ¶ Andy sayde· He of the Whiche the Science ever= dith his Witte may be liliened to a feble shepherd that hath a grete hep of shep in his kepimg ¶ Andy saide he that hath put al his entente to his flessly delites / is more bõde than a keytif ¶ Andy saide the hyghest that a man is exaltid in his lordship / the more greuous it shalle to him to falle from the same And saide thought is the kep of certaynete ¶ Andy saide the refuses of a nygardy ben better than the largesses of a prodygalle Waster ¶ Andy saide . thou canst do nothing so acceptable to gody as to do Wele to him that hath offensedy ayenst the Andy saide if thou Wol be Wyse be not in feliship With foolis . but be euer in feliship With them that ben Wyser than thy self Andy saide the saule can not be deceyued into the tyme that the body taketh his ende And saide. Folye is the gretteste ennemy that ony body may haue ¶ Andy saydy. Goody Will is the fondement of alle goody Werkes / & goody Werkis is the messagier in the other Worlde

And̄ saidy he that kepith the goody opinion & leueth the euill yeueth grete reste to his herte ¶ And̄ sayd Sekernesse is the prison of the body and̄ saluacion of the saule

Assawy sayd that a king in his kyngdome may be dōmaged and̄ hurte, and̄ specially by fyue thinges, the first is by to grete drieneſſe as to be in. yere without rayn. the second is by expending more than his lyuelode cometh to, the therde is, to vse to moche wōmen wyn and̄ huntyng, the fourthe is to be of ayll maneres & of vicied condicions & also to be to cruel & vengeable, the fyfte is, to haue many ennemyes ¶ And̄ sayd the moost notable maneris & conditions & the moost prouffytable is to be liberal and̄ true of his worde ¶ And̄ saide he that is liberal may not lyue amys, the true speliez may not be shamedy of his speling, the meke & lowly may ony not be hatedy, the sober may ony not be sekr, & he that wele & dyligently vnderstondith to his byseniesse may neuer repente thr wof & bringeth him to good pfection ¶ And̄ said a king or a prince ought not to truste them that dispraise hym in him that is couetous, in him that is com from grete puertie to grete richesses, in him from the whiche he hath taken the goodes and̄ lordshippes, in him that hath suffred many domages and̄ hurtes for the royall magestr & ordinaunce Me in him that hath made ony aliaunce or pmesse with his ennemyes, & he ought to be wele ware that he yeue no power to noon suche as thoo abouesaide ¶ And̄ sayde It is an impossible thing that the man may kepe him from falling in som falute that is exaltidy with a king in grete magnificence without desserte And̄ said Whan a wyse prīce knowith

that eny of his men hady offenseth ayenst him. he ought hastely to enquere the trouth of the dede. and the quantite of the trespas. and if it be doon wilfully or by Ignorance/ and also If he Was Wount to do so. and if he be like to falle therin ageyn. And Vpon euery of the same pointis to Ve medye hastely ¶ And sayd. The kynges seruauntis ought to shewe in seruyng hym their good vertues their seith the noblesse of their kynrede. to thentente that the kyng may better knowe hem and do to euery of them as he shal haue deserued ¶ And sayd/ If A kyng louth and cherisseth the vntrewe and wikkid men as them that ben good and true. he ought not to be called kyng for he is not like to regne long ¶ And sayd. If the kyngis conseillours his physicien and hys confessour deleth Wyth other thinges. than langith to their offices The kyng shal contynuelly be endommaged. sele of body. and of the seule/ And lyke to come to a foule ende ¶ And sayd. He that sayth not trouth to his lege And he that counceylleth Wyth hys frend And telleth hym not the trouthe of hys counceylle. he dystroyeth hym self ¶ And Assawn sayd. A kyng sholde not cõmytte to another the besynes. that ys necessarye to hym self for to do ¶ And Assawn sayd. The most secrete counseylle of the kyng Is his conscience and his good dedes is hys best tresour/ ¶ And of alle men. the trewest is the best. And the best Ryches ben they that be truely and duely goten ¶ And he sayth/ a kyng sholde cõmitte his besynesses to him that he hath proued in sayth/ in Witte & in good gouernance/ & if he may finde no

ſuche/take hym that hath euer be cõuerſant With Wyſe men

¶And he ſayth a Wyſe kyng of good vnderſtonding amendeth and auaylleth moche his counſeillours ¶And he ſayeth Whan a kyng of good diſcrecion hath to do two right haſty thinges/he ſholde begynne at the nobleſt and at the moſt prouffytable /And If they ben both two of one eſtate/begine at that Which may beſt be recouerd in tyme comyng ¶And he ſayth yf a kyng be mercyful/his be-ſynes ſhal goo Wel .his Wyſedom ſhal auayle hym in time comyng /yf he be trewe his people ſhal reioyſe With hym/& yf he be Juſte.his regne ſhal endure ¶And he ſayth kin-ges ſholde gete good renõmee and other mene dignitees by good meſure /for outrageouſnes is not enduryng ¶And he ſayth yt belongeth to a conquerous kyng to ſette and kepe good Juſtice in his Royames & other lordſhippes go-ten /And how be it that it is a greuos thing to conquere them/yet is it a more greuours & more chargeable thing to kepe them Wel ¶And he ſayth he that is moſt complete of Wytt / is he that knoweth him ſelf. And that departed him not from the holy ſſaumee of god for What maner occaſion that cometh to him/& that contynuelly thanketh him for the goodes that he hath ſent hym ¶And aſſaron ſayth that an euil lalde and the loue of a ſhrewe laſteth no lenger than the ſhadolle of a cloud ¶And aſſaron ſayth that a Wy-ſeman enforceth hym to fle and Wythdraweth from harme And the foole doth grete payne to fynde hyt ¶And aſ-ſaron ſayth Whan a Wyſeman that is counceylour or officer to a kynge ſeeth that the kynge Wille doo or ſaye ony thing domageable and harmefull to him or to his Royaume or to

his peple and̄ ſubgettis he ſholde addreſſe and̄ remembre him of goode exāples of cronycles and̄ hiſtories of hys noble and̄ wyſe predeceſſour concernyng vnto that purpos in ſo moche, that the lyſty conceyue and̄ haue knowleche that he ſayth it for his wele and̄ worſhip &c

Legmon was born in Ethyope and̄ lerned his ſcience in the londe of Aſteyn in the tyme of kīng dauyd the prophete, And̄ was bought by a Jewe for an eſclaue or bondman for xxx marcke. And̄ his maiſtre pleyed gladly atte dyſe. and̄ ther ran by fore his maiſtres gate a ryuer. And̄ on a tyme as his maiſtre & an other man playde atte dyſe. they leyde & ſette an owche to plege, that who of them leſt a game ſholde do the will of the wynnar. or he ſholde drynke alle the water that ran and̄ paſſed afore his yate. So it happend̄ that his maiſtre loſt And̄ that other comaunded̄ him. that he ſholde doo hooly his comaundement. And̄ the loſer anſwerd̄ that he was redy to be at his Jugement. Therme he sayd̄ to him. thou ſhalt gyue me all the good that thou haſt of ony value. or thou ſhalt drynke all the watre of this ryuer. And̄ he that had̄ loſt demanded̄ only reſpyte of one daye for tauiſe him. & that other graunted̄ it to him. And̄ thus he abode in his hous right penſyf and̄ ful of thoughte how he might eſcape fro this perille. And̄ as he was in this thought legmon his bondmā and̄ ſeruaūt cam home & brought vpon his necke a burthen of wood̄ & ſalewed̄ his maiſtre. The whiche gaf him no anſwer. for the thought he was in. Holde he it he was accuſtomed̄ for taraȳſone hym for the

good Wordes that he fonde in him. & then legmon sayde to hym Maistre Who hath angred or greued the/And he answerde nothing agayn/And legmon saide/maistre telle me the cause of this sorow and woo/For I shal lyghtly remedye it if I may. and then his maistre rehercede to hym all the sayte as is afore rehersed/And then legmon saide to him that he sholde in no wyse abasshe him/For he wolde gyue hym goode counceyll Thou shalt demande him sayde he. if thou shalt drinke that the riuyer cõteyneth now this present tyme or elles all that. that shall renne and come continuelly/and I note wel he shal saye that thou shal drinke all that it conteyneth now/and whan he hath so said thou shalt saye to him/that he stoppe and make the riuyer to stande Without remyng ony more / and that thou art redy to drinke hit that it holdeth now/and thus thou shalt wynne thy cause ¶ Whan the maister herde the counseyll of his bondman he Was moche reconforted. And in like wyse on the morn he saide to him that had Wonne the olbeke / & in this wyse he escaped from the paryll/and so thene forthon he afranchised legmon and made him free that afore Was bonde & thrall/And he dide and gaf him moche good and Was reputed for right a Wyseman ¶ And one of his felaws of tyme past mette him on a tyme/And demanded of him art thou not he that Were Wont to kepe sheep With me/And he answerde yes/ how sayde that other Who hath sette the in this estate/I shal telle the saide legmon sayng of trouthe/to be trewe / and not tentende vpon vnprouffitable thinges ¶ And it Was sayde that a boys apperyd to him/Whiche sayd to him/Wolt thou be a grete lorde vpon

therthe and he answerd yf god will, I wil obeye him but yf he wil eyne me the choyse & my playsir, I will pras One asked hym wherfore he wolde not be a kynge, he answerd, yf I iuge rightfully, I may not eschewe the hate of many men, And yf I dissimile, I shal withdrawe me fro the way of paradyse, I had leuer haue in this worldy suffisaunce with pouerte & thyme the blysse of that other worldy thay for to lose to be hygthe veysed in this worldy ¶ And dauid was in a place where moche peple spacli among whom legmon was stryke, and he demãded him wherfore spekest not thou, as other do, he answerd by cause ther is no wordy goody but of gody ner no good silence but to thinke on god ¶ And this Jelle that was mayster of legmon gaf hym moche goody, the whiche he distributed in almesse, & lente it to poure nedy people without vsure, And therfore god multepliedy al his goodes gretly ¶ And it is sayd he left alle his richesses and made hym self a recluse in a tẽple solitairely vnto his deth, and there prechid many fayre thigis & wyse dems to his sone ¶ And sayd, Sone take abstinence & restrayne thy will, For yf thou preyse the worlde and the diuerse aduentures that daply comen in doyng offensis in thinge desfended of god, thou desirest but deth therfore enforce the teschelbe the anyll and to folowe the good, for the goody mortifieth and destroyeth the anyll ¶ And sayde sone spekie auer of gody and god shal euer put goody wordes in thy month ¶ Sone sette alway thyn eyen wherthy to fore thyn eyen, And other mẽys behynde the a parte Sone whan thou seest ony symaz, repreue hym not of hys faltes, but thynke on thyn owne whiche of thou shalt yeue

acompt ¶ Sone employe not thy courage in the loue of thes
worldy. whiche is a thing that passeth and deceyueth alle
them that assie in hit/ And holde the content with litil/ &
coueyte not the goodes of other ¶ Sone sette attemperaūce
in thy lyuyng. and be replenisshid with Sapience and
conuerse wyth wysemen and so mayst thou gete wysdom
¶ Sone be simple. well doyng. thinkyng moche. and
of felbe wordes. but if they be trewe. and be no grete lawgy-
ber. And be not dispreyser ne mocquer of other/ be stylle
and not ful of langage/ for I haue ofter repented me of
moche speking than of beyng stylle ¶ Sone Bewarre that
the cocli be not exlyer awaked in the morenyng than thou
And drede gody and kepe the from vayn glorie ¶ Sone
Bewarre that thou be defraudedy for to byleue. that thou hast
in the thing. whiche thou hast not. though that men bere
the it on honde by flaterie ¶ Sone who loueth gody best
dredeth him most ¶ Sone lerne goodnes & after teche it
forth to other. For doctours and techers wyth their techin
ges ben lyuenedy vnto sprynging welles remyng. of whi
che the peple ben continuelly seruidy. & yet they abide alway
full ¶ And knowe thou sone that if a foole spekē be shal
be mocquedy for his vnaurtais speche/ If he be stille & speke
not/ he shal thrie anil/ if he do ony thing/ it is anil & loseth
his tyme/ if he sette him to studye/ he shal lese his dispence
& shal not prouffyte/ if of auēture he be riche he shalbe proude
& presumptuous/ if he be poure/ he shal falle in despayr. If he
haue ony goody garmente/ he wil be proudy therof/ If he de-
maūde ony thing/ he shal aye it vnaurtaisly/ & if ony man
aye of him to borowbe/ he shal denye it. If he gyue ought

he ſhal reproche hym. yf a man gyue to hym he ſhal comme
him no thanke. When he is merry or Joyeus/it is out of me-
ſure. And When he is angry he is in like Wyſe/yf men telle
him ony thing in ſecrete/he ſhal diſcouer it. yf he haue puiſ-
ſance or myght/he ſhal ſecretly ſeche occaſion to doo euill &
ſhal trete his ſubgectis by Violence. yf men ſelaWſhipe
With hym. he ſhal make hym angrye / yf men folowe hym
he fleeth the peple/Who ſo Wil correcte hym. he Wil not doo for
him but ſhal hate his corrector/ And his felaWs ſhal hu-
te hym / yf he ſpeke he Wil be hedy. And yf other men ſpe-
ke he Wil not here them / yf men praye hym to pardone ano-
ther / he ſhal not do it/he loueth better deceyt than trouthe/a
man may not put him from his opinion/ For euer he Wil
haue his by hym ſelf / & Who ſo doth euyl / he reputeth it for
Wel doyng/yf he ſtudye or ſpeke With Wyſe men/he Wil not me
lie hym ſelf ner take hede to hem / And yf he be With a mo-
re fole than he is hym ſelf/he ſhal deffame and mocque hym
he ſhal comande them to doo Well. And he Wil do the Werſt
he can/And he ſhal comande them to ſaye trouthe & he ſhal
lye/his dedes ſhal be moche diſcordaunt to his Wordes/for yf
his tōge ſaith one. his herte thinketh another yf ỹ he riche/he
ſaith thou art an vſurer/yf thou be poure he ſhal ſette noght
by the yf thou doo Wel/he ſaith thou doſt yt by ypocriſie/yf thou
do euil/he Wil deffame the/yf thou gyue to him he Wil calle the
Waſter. yf thou gyne to him noght he ſhal holde the for a kai-
tyf & migard yf thou be debonayr/he ſhal ſaye thou art a beſte
& Who ſo departeth him fro his cōpanye/he ſaith he doth it for
pride/But the Wyſeman is all of other cōtrary ỹdicions for
he hath ỹtinēce/iuſtice befines forgeuenes & meknes he ey

Wel spekē/and ye stylle in place & tyme/ye knoweth & doth
wel. ye hath his seruaūtis in his puyssaūce & power/ye is li
berall to demaūders/ye is wyse in spekyng and wel vnder
stādyng the wordes of other/If ye lerne ye shal meue goody
questions/If men do him goody ye shal thanke hem/who
telleth him his gseyll/ye shal kepe it secrete/& ye shal truste
wel in other/if ye yeue/ye gyueth gladly without reproche
ye wil do to none other man/but as ye wolde ye doy to/If ye
ye riche ye shal not be proudy therof/If ye be poure or riche ye
shal not forgete goody/ye shal alway prouffyte in science. ye
gyueth credence to him that techeth him/ye shal not grutche
to a greter than ye is/ner dispreyse a lasse/ye shal axe no
thing but if ye haue right therto/ye is agreable in his ans
wers/& saith no thing but if ye knowe it wel/ye hydeth not
his scieēce/the more ye acompanyeth the men/the more ye lo
ueth them/ye cōstreineth his wyll to trouth/whether it wyll
or not/ye correcteth him self geuing exaple to other/ye is
lightely tornedy to do well/if ye bere witnes/it shalbe credita
ble/if ye be a Juge ye shal iuge & do all thing truely/if men
do hym harme/ye shal do goody therfore/ye coueyteth not the
goodes of other men. ye reputeth him self as a stranger in
this worlde/& thinketh not/but on his departing. ye doth
well and comandeth other to do the same/ye defendeth evil
and kepeth him self fro doyng it. And that lyeth in his
herte/the tonge pronouceth. and his dedes bey acordyng to
his wordes ¶ Sone vnderstande wysdom and exercise the
same without thinkyng on other thinges for when thou hast
goten it/thou shalt be euer in Joye/And knowe that it is
not goten but by debonairte. & by goody kepyng of thy tunge

For the tunge is the dore of the almerye of sapience / Wher-
in euery man may wel entre / yf it be not shett / And ther-fo-
re men shulde kepe wel the keye / that is to saye the tunge
more besily than his gold or siluer ¶ Sone lose not thyn
owen thinges / for kepynge of strange thynges / For thy
propre thinges ben thy goodes / Whyche thy saule shal bere
Wyth hym / And the richesses that shal abyde after thy deth
shal come to other men / Sone honoure Wyse dom / And
denye it not to them that desire it / & shewe it not to hem that
despyse it ¶ Sone Who that hath mercy on other / shal haue
mercy on hym self ¶ Sone be thou content With that thou
hast Without coueytyng of the goodes of other / or of that
Whiche thou knowest / thou mayst not haue ¶ Sone receyue
pacyently the Wordes of correction / & of prechyng though
they be hard & greuous ¶ And said he is right vnhappy that
heareth & vnderstōdeth not / & yet he is more vnhappy that he-
reth & vnderstādeth & nothing prouffyteth to him / sone ac-
cōpanye the With them that god loueth ¶ Sone yelde thank-
ings to our lord god of the goodes that he hath made the
to resseyue in humilite / & departe them to thoos that be nedy
Sone yf thou haue don ony good ꝑ the semeth good / gyue no
laude ne preising to thy self therof / for thou Wotest not if god
be pleasid With al or not / In euery Werke is comonly som
thing euer contrarye / & thaduersarye of the Werke is proude
thought / sone coueyte not the delites of this Worlde but only
them ꝑ may make the nyghe to god / Sone truste thou ver-
ryly in god & loue them ꝑ obeye him & haue thē in hate ꝑ diso-
beye him / sone ther is nothig more acceptable to god thā goo
de vnderstanding & that is in ten condicions that is to Weten

in not preysing him self / in wel doing / in keyng contents of thinges necessarie to the lyff / to gyue of his goodes for god dis sake / to will worshipp to him self / to kepe him self from doing shameful thingis in geting science & connyng all the dayes of his lyff / to kepe him self from anger. In giuing his loue to all them that desire it / And to repute him self werst / and the other better. for the men ley of two maners Somme ley goody. and som ley bade / Wherfore a man shold humble and melie him to both / to the goode in praying god to make him semblable & like to them / to the cuyll for as moche as it is not knowen. whether his goodnes be within him hyd. And he will not shewe it by vayn glorie And in doyng these thinges is a man reputed for sage & wyse ¶ Sone worshipe god and praye him that he wil kepe the from hauing an cuyl wyf / and he wil teche & enforme her. for ther is none other remedie ¶ Sone shewe to other suche as thou hast lerned / ne shamshipe the not with ther wys. that thou be not one of them. & haue thou none affiaunce in the hous where the pple lyue this day & dye to morwe ¶ Sone enhabyte thy self with the wysemen continuelly / for god enlumindy their hertes by wordes of sapience in suche wyse as the goodes vnder erthe ley moysted by rayne and with delues ¶ And somme men saye that legmon is buried in a toun called karaualle betwene the mesquitte & the marche. And ther ley buried. lxx. prophetes that deyde after legmon the which the children of ysrael kept so long in hostage that they deyde for hunger ¶ And when Legmon was nygh his deth he wepte sore. & his sone axid him why he wepte for fere of deth or for sorow that he had to leue the

worldy ¶ He answerd I wepe for none of the two thinges but I wepe because I haue alway for to goo. from whiche I shalbe neuer may come agayn/and I here but litill bytaill with me. & am chargedy with many grete charges. And I wote neuer whether I shal be alleged & dischargedy ar none whan I shal come to thende of my waye ¶ And he sayde to his sone/Sone thou oughtest to drede god/& not onely to be worshippidy of men ¶ Sone whan thou comest in apla ce where shal be spoken of god/abyde there/for if thou be a fool/thou mayst be amendedy. & become wyse/yf thou be wyse thou shalt encrece thy wysdom/& yf god sende them ony good thou shalt haue thy parte/but & yf thou haunte places where god is not spoken of/all the cõtrarye shal happen to the/sone be afrayd of the vengeance of our lord as moche as thou mayst/& drede him & cõsidre his right grete puissance and might ¶ And saide in like wyse as in geuing largely a man maketh of his enemy his frende/right so by pryde a man maketh of his frende his enemy ¶ And saide the worde shewith the wysedom of the man & therfore ought a man to be wel auised what he saith ¶ And saidy atrewe man resteth in his trouthe/& the rewarde of a lyar is/that he be not bileuidy of that he rehersseth ¶ And said reherce ne telle nothing to hym that wel not bileue the/ne demaunde not that thing that thou woste wel shal not by graunted to the ne promyse no thing but thou mayst and wilt holde and kepe ¶ And saide thou oughtest a boue all thing fle the companye of a lyar/& if thou maye not eschewe his companye/atte leste kepe that thou bileue nothing that he saith And said sone sette the not in the hieste place for it is better

that thou be taken vp fro the lowest place for to sitte in the hyest/than to be taken from the hyest and be sette al bene-the ¶ And sayd Sone yet ones I comande the that thou drede god aboue alle thinges. for that is thing rightful & prouffytable to the. And doo so that alle thy thoughtes be alway in him and thy wordes semblably. for the spekynge and thinkinge in god surmounteth alle other wordes and thoughtes as he him self surmounteth alle other creatures And therfore men ought to bere him. notwithstondynge ony other thinge that they ben constreyned to ¶ Sone make thy crisons & prayers duely to him. for prayer is as a ship that is in the see. for if she be good she shalbe sauf and alle that ben therin. And if she be euyll. she shal perisshe & all thy that be therin ¶ And sayd A man may lightly fynde his liuyng and his necessitees in this World/ Why che is of litil during as to vs creatures. but a man shold pourueye him of thinges necessaries. for to lyue with hym Whan he shal departe hens ¶ And sayd Howe may a man make another to chaunge his Wille. that can not restreine his owne Wille ¶ And sayd Goody Wille is one of the goodes Whiche god is serued. And gladly to here thinges lowable. is to him agreable. And a curteyse answer ought moche to be preysed ¶ If the behoueth to sende ony message or legacion. sende a Wyseman. and if thou maist none finde goo thy self ¶ And sayd byleue not him that lyeth to the of another man. for he shal lye in like Wyse to another man of the ¶ And sayd it is more light to chaunge mountaignes fro one place to another/than for to make him vnderstande that hath none entendement ¶ And sayd do not

that of whiche thou shuldest haue shame to see another doo it

¶ Two pacientis ben in this worlde, of whiche one is he that seeth & endureth pacientli that he hateth. & that other is to refrayne his will. ¶ Ther ben three estates of men that ben knowen but in three maners. that is to witte the pacient is not knowen but in his aduersite & in his Ire. ¶ The valyant man is not knowen but in warre. And the frende is not knowen but in necessite. ¶ Of alle other maners & condicions the worst is a man to be suspecionous of his frende. and to discouer thinges secrete, to haue traiste and affiaūce in euery man. to spekie oūmoche of thinges vnprofitable. & to be in daūger of anyll peple for coueitise of goodes temporell. ¶ And sayde the thought is the mirrour of the man wherein he may beholde his beaute & his filthe. ¶ And he saide beware & kepe the for to be suspecous, for suspecion taketh away the loue fro the peple. ¶ Witte without doctrine is a tree without fruyte. ¶ And said for to be ioyous & to salewe euery man gladli, to be liberal in gyuyng & receyuyng & to forgiue gladly his euil wil maken a man to beloued of eche body

THese the philosophre saith. When men weye olde Their vertues ben dyspysed. And the riche men ben more ferful than poure men. ¶ And he sayde the noble deth is better than a vyle domynacion. ¶ And saide the moste and gretteste ellde or happe of a man is to haue a goode felawe. nolde them accompanye the with goode peple and thou shalt be one of them. ¶ One of the gretteste boldnes & inyquitees of the worlde is for to do vilonie vnto an impotent persone. ¶ And sayd If thou hast doo ony trespas or sinne repente the anon without abidyng vnto the morow

And he said thou oughtest to geue hym thank, that doth the good of what condicion that he be of, so that he do it liberally & in good entente. And sayde he may not knowe ne appaye, geue many thinges, that can not appeygeue ne knowe hym self, And said yf thou wilt haue enduring loue with and ther put thy self in payne to forme him in goode maneris and said yf a king be iuste & rightful he shal seygnorye & be lord ou the corages of his peple if he be otherwyse though he be named for king yet wil they haue their corages vnto another

Sedarge saith that the werkes of this worlde ben addressed by two thinges one is by science of whiche the soule is addressyd, & that other is by sienes of whiche the soule & the body ben addressid. And sayon men leue for to do moche harme & euyll whan they doubte & fere our lord. And said noblesse of lignage is moche conenable to receyue science. Thentencion of the man shold be for to refrayne his corage from fylth & foule thinges, for the good lyf maketh the good renomee & causeth a good ende, he is right expellent whiche is honourable in all his disportes, & of whom the wytte surmonteth the yre. He saide late it suffise to the to be so wyse, that thou canst doo well & kepe the fro doyng euil. There is nothing so euyl vnto a man, as to be euil endoctrined, and in especyal, whan he is yssued of noble and good lignage. And seyd for to comme science, it is a moche honourable and prouffitable thing, For by hit goodes of this worldy and of that other ben goten, A wyse man wil nothing haue of his payne but that whiche he hath goten by sayng trouthe and by his goody werkes. And sayd he is a goody lord that taketh kepyng him payne to kepe

his fugettis in fuche wyfe/ as he kepeth his owen body. and that he be not fo rigorous and oppreſſing. that them behoueth to leue his lordſhip And that alſo he be not to them ſo dehonayr. that they diſpyſe his maũdementis ¶ And he ſayde the moſt curteys gyuer is he. that gyueth without ayming ¶ And ſayd In what ſomeuer place thou be with thyn ennemy. be it in diſporte or other wyſe. make al way good watche on thy ſelf though ſo be thou be ſtrenger than he and mightier yet laboure al way to make peas ¶ And ſayd in like wyſe as it is grete payne to the body of a man to ſuſteyne thinge that is impoſſible to him· right ſo is it a greuous thinge to a wyſeman for to teche a foole ¶ And ſayde. A ſuſpecious man may neuer haue good lyf ¶ And ſayd he is right Ignoraũt and vnkynde that can not gyue thankynge for the goodnes that ye doy to him. but yet he is more vnkynde that denyeth it to other ¶ And ſayde. He that demaũdeth but reaſon is able to vaynquyſſhe ouercome his ennemye

¶ Theſille ſayde. Thou ought eſt to loue better the wordes that been prouffytable and true. than the ſwete wordis that been of deceyte & flateringe Som men put venym in ſwete drinkis and the medicines that ſoneſt heleth people · aren bitter / and of euyll ſauour ¶ And ſayde It is a foule thing to be ſo curious for the feding of the body. that it hurteth both it & the ſaule· And ſayde/ as a ſhipman taketh not the ſee without he ſeth that he hath a conenable wynde. no more ſhuld a man diſpoſe him to eny maner werkis without that it wer conenable for the ſaule ¶ And ſaid thou ought eſt to do that· that is moſt

prouffytable for the body . and rather that / that is moost couenable for thy saule . & not to do the cõtrarye ¶ And saide he that any Wele conseille other / ought to conseille Wele hym self and haue remembraunce to the saluacion of his saule / for it is a grete vice / to amay to Worshyp & helpe ano ther and dis Worship and hurt hym self ¶ And saide as it byeometh euill amay / that hath a foule & vnclene body to be clothed With cloth of golde or With cloth of sylke . right so it is a foule thing to haue grete bealde of body and of vysage and be full of euyll Werkes ¶ And said We ought by reason to kepe cleenly our bodyes . We ar mor specyally bounde to kepe honestly and Wele that . that yeueth vs knoWlege of our lordy godyn . that is the Wysedom of the saule and not to hurte or ouercom it With meetes or drynkes . And it Was axid of him Wolde a man myght kepe him from Ire And he answerd / in remembryng that it is impossible he shulde alWeye be obeyed / but that he must somtyme obeye And that he shall not alWaye cõmaunde but he shalbe com maunded . And also that god seeth all thing . & if he hath this in consideracion . he shulde not longe be Wroth / and he salbe agrete satte man to Whom he sayd thou paynes the sore to breke the Wallis of thy pryson ¶ And sayd When thou shalt correcte another shewe hit not . like him that Wold venge him of his ennemy but do as the phisician that courtoisely spekeith to his pacient . And When thou shalt correcte thiself shewe the as the hurt man doth to his leche

¶ Saint Gregorie seide Recomaunde to god thy be gynnyng & the ende of al thy Werkis And said stu dye / and trauaylle to knoWe alle thynges . and

retayne and holde wyth the thoes that ben moſt profytable ¶ And ſayd . pouerte is euill . but euyll richeſſe moch worſe ¶ And ſayd . be thou pacient and haue reaſon in thy wrath . and light thy ſelf wyth Sapience inſtede of cãdell · and preſume not to be better than thou art · but thynke thou art ydely . Repute the for a ſtraunger and thou ſhalt worſhippe the ſtraũgers ¶ And ſayde whan they ſhip ſhalbe laden with grete tranſquillite than thou oughteſt fere to be drowned ¶ And ſaide men ought to receyue meekely all that god ſendeth hem ¶ And ſayde the hatered of goode men is better than the loue of euyl peple ¶ And ſayde frequente and haunte the companyes of wyſemen and not of the riche ¶ And ſayde diſpraiſe not a litel of goode thinges · for they may greetely encreſſe and amende ¶ And ſaide Endure pacientlye without takynge vengeaunce

Galyen was one of the . viij . leches ryght excellent in medycine · Whiche were all . viij . ſuperlatyff aboue all other leches . of the whiche the firſt was Eſculappus / The ſeconde Gorius . The therde Myrius / The fourthe Promenides . The . v . platon . The . vj . Eſculapius the ſeconde The . vij . Ypocras The · viij . Galien whiche had none like to him / He was borne after the Incarnacion of oure lorde . ij . C . yeres And he compoſed and made wele a iiij · C · volumes of bookis among whiche the rher · viij . that ben ſtudyed in ſuche thinges as men deſire to lerne of the art of medicine · his fader was right diligent to put him to the ſcole & ſpendid moche good vpon him / & ſent him in to the countre of Aſie in the cite of Pargame . Athenes Rome & Alexandrie / for to finde the beſt maiſtres / And there

he lerned physik geometrie/grammayre/and other sciences
And he lerned physik of a woman called cleopatre why;
che taught hym many goode herbis /And prouffytable to
all maners of seknessis ·And he dwelled long in Egip
te :for to knowe all thyse herbis /And long after he dey;
ed nygh the Cyte of Escany /fast by the grene see ·in the
marches of Egypte ·And in hys youthe he desired greet;
ly to knowe the science demonstratiue·And he was so en;
clyned to lerne hyt · that whan he departed from the scole
with other childeren his mynde was euer vpon that · that
hys mayster hadde taught hym · Wherof his felowes mok;
kyd hym /And ayed hym why he wolde not play /and
sporte hym with hem · To whom he sayd · I take as grete
pleasaunce to recorde my lesson ·as ye do in your pleyes · Wher
of hys sayd felawes hadde grete meruaylle ¶ And say;
de that hys fader was happy to haue suche a childe ·and to
put hym to the scole ·that so wele loued wysdom /his fadr
was a grete labourer · his gramit fader was a soueryn
maystre carpentr ·and hys gramitfirs fader was an har;
pr and meter of landes whiche is the science of geometrie
Galyen was at Rome in the reigne of king Octauien
whiche reygned aftr Adrien & their he made a booke of a;
nascomie & many other traitys ·Som sey that grete part
of his bookis were brent & among hem som of aristotilles
bookis written with his hand & of anagoras & of Andro
mache · and a booke that he hadde made of tryacles for ve;
nyms ·& taught the kyng of greee to breke the hilles·and
felle the valleys and to make pleyne weyes in ther countres
and edified Citres & closed hem with bigge Wallis ·and

also to make ryuerres renne through the townes. And in other places. where nede was. And to do alle other thinges. that were to the commone profyt. And in thoos dayes they hadde more delectacion and plesaūce to the goode rule and gouernaunce of their lordship than to the ease & pleasaunce of their owne bodyes. And their hertis were moche sette to haue goode vniuersitees and scoles of grete clerkes. And specially in physyke. And also they ordeigned in euery Cuntre and region certayn folkis to gader herbes and to brenge them to the maistres of physyke for to preue them by experience. And the same herbes thus approued were sent to the kinges closid and sealled with their sealles. to thentent that they shulde not be chaunged & than the kynges ordeigned hem for seke folkis ¶ And the sayd Galyen sayd Wysdom can not profyt to a foole Ne wyte to hym that vseth it not ¶ And sayd Thauyneesse cometh of the thinges passed. and thought of thinges to cōme. And Galyen was foure score yere & xij. Whan he sayd that many grete lordes be Ignoraunte Whan they be more enclyned to haue fayre horsses and riche gownes. and other Jewles. than to wynne goode fame by goody condicions ¶ And saide The phisicians were wont to haue lordship & to gouerne seke folkis & to cause them to do suche thinges as weer most expediēt & prouffytable for their heleth. and no seke man durst disobeye his phisicien, but shuldy be gpelled to obeye him Wherfore they were the soner recouered and hole. And nowe the leches been subgettis to the seke folkys. And be compelled to handylle hem easely. and softly. And to yeue hem

ſwete drinckis thogh it auayleth hym but litill/and therfore is ther the more ſekenesſes/and lenger lyuyth
And ſayde/ſomtyme thoo that were moſt ſobre in their metis and leſt dranke wyne were leſt bylouedy and moſt prayſidy/and nowe the moſt glotons/and thoo that oftenest ley dronkon ar the moſt ſet by/and the rather ſette aste grete lordes hourdes/whiche yueth anyll exemplll to other
And ſaydy thou mayſt wele Inſtructe all men/ſauf onely thoos that be Without ſhame ¶ And ſaydy/a man that knowyth wele him ſelf/hath power ynowe to correcte him ſelf
¶ And ſayde A man may loue him ſelf ſo moche/that he is deceyuedy therby for we ſe many that wene and ſeme to be goode/and ar contrarye ¶ And ſaydy/he is iuſte that may bothe do right or wronge and yet kepe Juſtice/And he is wyſe and diſcrete that knowyth that/that ſuffiſith to be knowen/and that doth vertuouſely to euery creature
And ſayde like as a ſeke man deſireth/not to departe from his phiſicien/till he hath recouerid his helth Whiche he cold/de not do by him ſelf/In like wyſe a man ought to deſire the companye of a confeſſour for the helth of his ſaule/And he ſalbe a man that was gretly made of and cheriſſhed with kinges for the ſtrenghe of his body of whom he ſayde/patientum Jt ſhall cauſe him to repente hit at laſt

IT was aſkedy of one calledy protege/Therfore it was that one of his neyghbours made dye his here in blak/he anſwerdy/by cauſe noo man ſhulde aſke to lerne ſapience of him/and plures ſayde/the more goode that a foole hath the more he is folle/And it was axid of one ariſtay/Whan it was goode to lye with a woman/he

anſuerdy/at altymes Whan a man Wyll hurt enpayre and
feble his body/ And it Was aſkedy of dymicrates Wherby
he knewe and preeyuedy beſt his Witte/ He anſuerdy Jn
that/that J thinke/J vnderſtande and knowe but littyll
¶ And ſaide the Wyſeman that replieth is better than the
foole that accordeth to euery purpoſe/ And there Was a Wyſe
man calledy azee/that Was a priſonner to Whom his may-
ter ayedy/of What kynrede he Was/He anſuerd enquere not
of my kynage/but aye of my prudence and commynge/and
Was ayedy of another calledy Sygonce. alſo priſonner of
one that Wolde haue bought him/Wherto he Was good/And
he anſuerdy to be deliuerdy/and another man ayid of him
Jf it Were goode that he ſhulde bye hym/ To Whom he anſ-
uerdy J am no thing Worth but ye or ſom other bye me/ &
another ſayde he diſpraiſith him ſelf. that diſpraiſeth alle
other/and yeueth him ſelf lawde/ And there Was one that
praiedy godz to kepe him from the daunger of his frendis
And it Was aſkedy him/ Why he prayedy not rather/ that
god ſholde kepe him from his enemyes than fro hys frēdes
And he anſuerdy/ for aſmoche. as J may Wele kepe me
from myn enemyes in Whom J haue no truſte/but J may
not kepe me from my frende Whom that J truſte/ Jt Was
ayedy of a Wyſeman Whiche he the mooſt noble Worldly thin-
ges/ To Whom he anſuerdy/to loue ſapience/and to hate
foolyſnat to be aſchamed to lerne/ And it Was ayedy of
Archaſam/ Whiche be the ſciences that childrey ſhulde lerne
He anſuerd thoos that cauſe them to hate ignorāce in their
aage/ And it Was ayedy of another. Why he Wolde haue
noo ſiluez/and he anſuerd for aſmoche as it cōme to mey

by fortune & is kept by nygardship & couetise & is often so liskly spent & to anyl vse ¶ And̄ another saide the loue of a foole shalbe more noysant to the than his hatered. And̄ ther was a man that sayd̄ to another. I shal put my peyn and̄ dyligence to distroye the. He answerd̄ and̄ sayd̄ I shal enforce me to dystroye thy malyce and appease thyn ire ¶ And̄ ther cam̄ byfore a kynḡ. iij. wysemen. The one was a grekie. The other a Jelle. And̄ the thrde a sarasyn. of whom the sayd̄ kynḡ desird. that ych of them wold̄ leter som̄ good̄ and̄ notable sentence. Than the Grekie sayd̄ I may wele correcte and̄ amende my thoughtis, but not my wordes. Than the Jelle sayd̄. I haue meruayll of them. that saye thinges preiudicial. where silence were more prouffitable. And̄ the sarasyn sayd̄. I am mayster ouer my wordes. or it be pronuncerd̄, but whan it is spoken I am seruaūt therto. And̄ It was axed̄ one of them who might be called̄ a kynḡ. And̄ he answerd̄. He that is not subgett to his owne will ¶ And̄ Assaron sayd̄ to an euyll payer that desired to borowe money of him. that he wold̄ lene him none. for I knowe wel that he wolde not displease him somoch̄ my refusing the lone. as in axynḡ him his payement ayen ¶ And̄ sayd̄. The wysemen spekē with good̄ deliberacion & the fooles spekē without aduisement And̄ Teofrates saide he is of good cōdicion that reporteth & sayeth good of other folkis, & kepeth secret their defaultes And it was axed̄ of discomis what thingis were most necessarie for a man̄ to kepe him out of other folkis daunger And̄ he answerd̄ If he be riche to lyue moderately. and if he be pouer to labour dylygently ¶ And̄ Apomakie said

ther is not so goode aduocatour/as discrecion/ne so goode apre
cher as the tyme/& he that correctith hym by othir is right
diligent & wele occuppedy/Andy it is bretir to take exemple
by other than other to take yt by hym ¶ Andy Thyme-
tus saydy/medle nor vndertake not wyth the gouernaunce
of a foole. for he can not pryse nor conceyue/what goody
thou dost to hym/no more than a horse or other bestis ta-
ke hede whedre they charge hym wyth goldy or grauell/and
yt was aspedy of Cathelyn/Why men ley pumsshedy for
their mysdedes. andy not for their thoughtes. He saydy
their thoughtes aren reseruedy onely to gody ¶ Andy A-
menyus saydy/ther be. iij. thyngis that a prynce ought
to eschewe. The fyrst is to moche drynkingy. The secon
de is to moche delectacion in musyk. Andy the thyrde do-
tyngy of women/for thyse .iij. thyngis put awey all his
other goody thoughtes ¶ Andy saydy thought for thingis
lost andy euyll doon. that can nat be amendedy forgetingy
therof is the medycine ¶ Andy sayde trouth is goody to
be sayde. & specially whan it prouffiteth euery body/Andy
sayde. If thou can not atteyn to the wysedom of auncient
men at the lest studye andy see ther bookis & somme profyt
thou maeyst haue therby ¶ Andy quidarius said I haue mer-
uaile of thoes that blame so moche the foule thingis vpon o-
ther andy thynk hem fayr vpon hem self/Dimperates said
pacience is a castell imprenable & worshipis the fruyte of
trouth & repentaunce is the fruyte of haast/Andy it was ar-
id of dithomages/Why the riche men be more proude than wy
semen/andy he saidy for the wysemen knowen & dreede our
lordy andy vnderstande what offence pride is vnto hym. but

the riche may taketh none hede therto. And som axed of him Whiche Was bettir to haue sapience or richesse. And he sayde, ther is no goode richesse, but it be alWele proffytable in the other Worlde as in this. but sapiēce is goode for either Worlde. It Was tolde Aristotles that a man had said good of him. And he sayde I shal recompense it, They axed him In What maner. And he sayde I Will scie of him in like Wyse. And Ctyphon sayde A mannes Witte can not attayne to do thinges aboue his Understanding. but Undre he may execute like as ye may put no more Wyn in a pype that it cōtaynith but lesse ye may. And Orias sayde a man of goode Understanding may Wele eschewe grete quātite of the infortunes of this Worlde. like as the goode shipman knoWeth by experience the Weder likly to be in the see. Samaray sayde I haue lost all that I had, & therfore I fere no thing. And sayde In all thy entreprises, haue more trust in thy science than in thy strength. Gregorius saide. The pyntours may Wele make pictures semblable to thinges But the propre thing none can make, but onely god & nature. And the kyng Armesys calling to him his brethren sayde to them, If ye Wol repente & take me, but only as your brother I Wil shelde you that I am your king, but & ye take me for your king I shal shelde you, that ye ar my brethren. And Tales mylosius saide, I haue grete merauayle of them that for Wordely goodes put them dayly in peril by londe & by Watre of deth, alWele by fete of merchādise as other Wyse, not knoWing Who shal succede or departe their goody after their deth, & might With lesse daūger & pyne lerne Sapience. by the Whiche ther goode name and fame

ſhulde be more lawded and prayſed as it is ſayde in a pro
uerbe he is not dede whoos renomme and fame laſtith
Pytagoras ſayde Science hath non ennemyes but ygno
rant men And ſaide clateringe of folies is diſpleyſir to
wyſemen Like as the ſtenche of a kareyn is to them that
ſmelle it for the foole knoweth no more the falwte of his spe
che than the kareyn doth of his ſtenche And it was ayed
of another howe men might kepe him from moche dryn
kinge And he anſuerde in beholdinge wele the grete Incon
uenientis that be falle the dronken men And Eugene
ſaide Many perſones hauyng reaſon and vnderſtandyng
ayen candelle and light for to ete their mete but felwe per
ſones there be that kyndelle & ſharpe their wittes in getinge
ſciences for the prouffyte of their saules And Eſcoon ſai
de deth is diſpleſaunt to alle perſones ſauff to the wyſemen
for ſapience is the thinge that mooſt lettith the fere of deth
And adrien ſaide If I ſhulde nat loue ſapiẽce but be cau
ſe ſhe diſpraiſeth deth yet ſhulde I loue her And hermes
ſaide the grete prouffyt that I haue founde in ſapience Is
that I haue compoſed and linyt alle my thoughtes in one
And quiramus ſaid A man may not be without though
tes he ought to remẽbre the thinges pꝛtuel And ſayde
ſom thinke it goode that euery body were of like condicion
but thinketh the contrarye for then euery man wolde com
mande and non obeye And demetates ſaide whan thou co
meſt into a ſtraunge countre herken diligently . after the
langage & reaſon of thy peple And If thou fynde thy ſelf
as wyſe or wyſer then they Endoctryne them And ellys
peyn thy ſelf to lerne of their lore and doctrine rather

than to besy the in other ydell and vayne occupacions ¶ A phylosopher Whiche Was disciple of Pytagoras saide · He ought not to be callid manly that Will strike him · that can not deffende him self ¶ And Sylde seyde Jn all thin gys the meane is best And to lyue Warely is a grette tre sure . And to lyue Wastfully causith pouerte And yet it is impossible to please alle men ther With ¶ And sayd he not Wroth With him that sayth trouth . haue pacience and good shal come to the therfore ¶ And saide the Wiklid lordis resemble to the dronken men that in their drenken ship hate all fayre & goode vertues / and louen alle vices & filthis but When his dronkenship is passed he is ashamed of his dedis ¶ And saide A kyng of goode Witte & discre cion ought to be Wele content and pleasid ; When men of fre him their seruice And ought in his peas and prosperite to Worship & cherisshe his knyghtis & men of Werre & to paye them Wele their Wages . all be it he Wene to haue none ennemyes · for he can not be sure / holle sone he shal haue nede of his seruauntis ¶ And Melious sayd He is not ri che . to Whom the richesse lasten but litil . ne fre When they may be lightly taken . But the laudable Rychesses ben thoes · that dure perpetuelly ¶ And Eraklalyke saide The couetous man . hath noo reste . And the nygard may neuer be Ryche ¶ And Philypp kyng of Ma cedone sayd to thoes that counseylled hym to burn the Cy te of Athenes . When he hadde Wonne it . We shuld than seme men discomfyt . Where We haue ouercomme our ennemyes ¶ And Archydes sayd . The tunge may Well make lesyngis . Without thassent of the herte

And therfore it is conuenient that the tonge & the hert to be of one opinion ¶ And sayde, Make no desir to god for that, that thou mayest wele haue, Whiche is sufficiaunce but pray and require him that, that thold hast may suffise the Pitagoras saide, he that beleueth not the resurrection of man is like a dome beeste that falleth for febilnes ¶ And saide A man ought to do his werkis, by deliberacion, & by grete prouision and not sodaynly ¶ And saide if thou wyl exercise thyn ennemy, calle him no foole nor taletellar nor obeye none of his biers, for thy blamyng wer to him a grete laude ¶ And saide he that wolde be laudidy of his workis ought to haue a trewe frende to raporte them ¶ And saide kepe thy frende aboue all thingis, And thinke what lost thou shalt haue, if thou lake a trewe frende, if thy house fal leth dowby, thou shalt not lese therby, but the departing of the stones & the tymbre, but if thou lese thy frende, thou mayst gete therby many ennemyes ¶ And saide When a man is in grete Ire & Wrath, he may be likened to an house taken with fire in Whiche, for the quātite of the smoke & of the noyse of the fiere, ther may no man se ne here therin, & may also be likened to a ship in an outrageous tēpest in the see, Whyche wil not be wele condyted nor stered for the feruentnesse of the same tēpest, & so When a mannes blode & corage is stered with Wrathe and Ire, ther may no persuasions nor hol some counseil auaile nor stere him to his prouffit, and is so auisidy that alltil sparke of hit maketh lightely a grete fiere, yet Wrath is many atyme pacefied by sikere, as the fiere quenchith When the brondis be taken awey, Also a dronckeu man can nat perceyue his dronkenship til he be sobre, & after

Whan he seth another dronckey/he knoweth therby in What caas he was in/Also the angred man reboureth by his pacience & seeth another angry/may wele preaque his owne defaultes ¶And sayde. We se comonly women sonner angry than men/the seke men rather than the hole. the olde may lightlyer than the yonge. Wherfore it is to be thought that wrath cometh of feblenesse of courage. And a maister rebuked his clerck seyng/holde thy peas bondemans sone And he answerde. I am not the lesse worth for my kynne But thou art the wors for thy condicions¶And said A wyse man ought to saye that/that is conuenient & somtyme to here that/that is not to be saide¶And said ther is nothing that greueth somoche thy frende/as to shewe him that thou hast him suspect¶And saide Companye & dele so with the peple/that they wisshe after thy presense. When thou art absent/& that thy lament & bewaile thy deth/A man wepte When his soone was borey/And it was axed of him Why he wepte & ought rather to be ioyeful/And he answerd I wepe for my sone that goth nowe towarde his deth/And it was axed of him What maner peple he leest hated/And he answerd thoo that may nother help nor hurt & that doth nother goody nor harme/for the euil peple hate the goode/and the goode hate the euil¶And saide Custume is harder to breke than nature¶And saide ther ben in maner of abstinence One is with goode wil. & the other by force. Whiche is not goode¶And another saide. speke but prouffitable thinges nor ete no more than for thy sustynaller/& seke to haue nothing/but that is possible to be had. ne compleyne the not of thy frendis. take not vnhope of that. that thou maist not

amende/ Aske nothing of the couetous man/ teche that thou can. yeue that thou hast· haue pacience in thyn aduersitees Do to be Writtey in thy seale or in thy signet/ bothe goode people and bad shal ende/ & behelde that sentence ofteny. And sayd. Short remembraunce and hastenesse of speche maketh many a tyme man fayle and erre in his Jugement And one Rebuked a Wiseman/ To the Whiche the Wyseman saide. Thou rebukes me nat of alle my vices. And Jt Was axed of him· Why he Wolde haue no sone/ he answerd I had leuer be Without. for When I behelde the grette loue that a man hath to his chylde and the grette peynes and troubles he hath to bryng him vp. and atte last must lese him· that sorowe Were more to me/ than the Joye ¶ Jt Was aduised one that Was goyng in a ferre vyage/ that he shuld nat holde his Jurney/ lest he dyed ther in· And he answerd That deth is alle one to me/ be it in other Countrees or at home And Jt Was axed of another What thing is not to be don/ though it be iuste & trewe. And he answerd/ a man ought not to prayse him self · of eny of hys goode dedis ¶ And saide Jt is somtyme good to spare the sothe for to yeue hope to his ennemyes/ & to saue his frendis from deth for trouth nedeth nat alWayes to be said/ And it Was axed of him What thing Was most delectable/ And he answerd that one is not sure to kepe long in one degre & is most difficile to be foude And saide A man that desireth to come to eny grette Wele/ ought not to leue it though he atteyn not therto at the first. but ought to continue his entreprise for it cometh at oo tyme· that cometh nat at/ ¶ And seid the Wyseman is not acqueyed by flateringis acqueyable

or swete wordes / like as the snake / Whiche is taken & eten by the preest in beholdinge the fayr feethers of his taile. And albeity price may helpe him in his warres as wele wyth bad people as wyth good in diuers maneres ¶ And sayde If thou hate a man. thou oughtest not therfore hate alle hys seruauntes ¶ And sayde. Though a man haue bought a booke It compelleth hym not to studye and rede therin And sayde. Men ought to serue god in .v. maneris. that is to wyte. to yelde him graces for the benefetes that he hath yeue hym. to bere paciently his aduersites to speke trewly. to paye alle that he promitteth / to Juge right wysely to be temperate. to do goode dedis after his power or he be required. to worschepe hys frendis. to forgeue the faltes of hys ennemyes. to desire not or do eny thing to eny man but as he wolde he don to. And one was blamed bicause he hadde yeuen hys siluer to an euyll persone. beyng in necessite ¶ And he sayde. I haue not yeuen hym my siluer for his badnes. but by cause he was in necessite And saide exercise of diuers labours is helth and delectacion of the body ¶ And was axed him. sithen whan he was wayed wyse. And he answerd. sithen the tyme that I began to dispraise and mystryst my self. he herde a man reherse lesyngis and vntrewe wordes. To whom he sayd. If thou hardest another sey. that thou sayest. thou woldest not byleue him Wherfore thou maeyst wel thinke noman bileueth the ¶ And Aristophanus sayd. Victorie of worde is not victorie in dede. but the kray victorie is in the werke. And Anaxagoras sayde A good wyseman feareth not the deth for wysdom gouerneth his witte. and his tōge & his heyre

trouth gydeth his herte and̄ his Will / pytie & mercy ben his frendis. seking of Wysemen ben his fere / his lordship is Justyce. his reigne is mesure. his sWerde is grace / his Wepen is peas / his armure is saluacion / his knyghthode is the counsylle of Wysemen. his ornamentis ben strength. his tresoure is discipline. his loue is the companye of goode pple / his loue & al his desir is to fle sinne & to serue & loue god ¶ And̄ saide A grette tresour ys to haue frendys & is a noble affection / Wherfore it is conuenient to cherisshe & kepe hem Wele / & to Winne one by another as ofte as by reson ma/ Wey many into her company And̄ a king axid of a Wyse man Whom he reputed to be a goode Juge / And he answerd He that is not deceyued by flateries / that is not corrupt by yeftes. & is not deceyued for falte of discrecion ¶ And̄ another saide Sclandrers ben Wors than theues / for theues stele but the goodes & sclandrers take and̄ dystroye loue And̄ another said Worshyp yeuen Without cause acte last tourneth to shame ¶ And̄ another saide Jt Were better to be in̄ companye & conuersaunt With a serpent. than With an euil Woman And̄ saide one ought to doubte the subtilitees & craftes of his enemy if he be Wyse / & if he be a fole than drede his folies And̄ another said / the most liberal in̄ this Worlde is he that reputed̄ for a grete thing the goode dedis that he doy to him / & that he reputed for litil that he hath doy to other / & that holdeth him̄ content With that he hath be he pouer or riche / And̄ said the most nigard of al men is he that axid importunately after he is ones denied & refused̄ his aske/ing / And̄ another said enuie distroieth the World & freteth & Wereth it as the filth of a gouge doth the iron / ¶ And̄

another sayde/like as no thing may be writen in a peyre of tables all redy wryten in without the first writing be put out / All in like wyse the vertues & noblesses may not be hadde in no body without the vices & wrechednesses ben firstput awey ¶ Andy another sayde like as amay may not all at ones·by holde with one eye the skye/& with other the erth / Jn like wyse amay may not attedye & dispose his wytte to vertues/& to vices to gyder ¶ Andy another saide the right stedefaste loue is whan the frendis ben of like condicions/andy if they be dyuerse or contrarious vnneth that loue may long endure ¶ Andy saide peple ought to dowte their king & him obeye with fere & in loue·Andy som axed him whan the witte of may was parfeyte / Andy he sayde whan that he speketh trouthe ¶ Andy another saide the enuious hateth the liberall / & the nygarde is wroth with that another spendeth/And another said all getting may not be iustified ne richesse may not be glotonie/ ne frendship with decepcion·ne noblesse with hadde discipline ne loue with pride ne iustice with necessite ne rest of hert with enuie ne witte & discrecion with vengeaunce nor pees without gyle ¶ Andy another said truste not a foole nother for loue ne for neyghbourship for it were as good to haue to thy neyghbour a house take with fiere·And another said he is thy grete enemy whoos werkis ben harde bitter & noyng to the & his wordes swete & curteys/And another said the wysemen endure here all their lyues lasting/& after their deth their goode worthes shal lasten in mennes mynds/And another said gyderacion of the ende of the werkis helpeth moche to the goode gelusion/And another said thou ought to loue though thou be not

louedy ¶ Andy another sayde a foole wyneth euer that gody hath no thing wele doy nor employedy, but that he hath yeuen him ꝑ semeth that he colde haue made ꝑ ordeigned this worldy bettir than god hath doy, hold he it he can not goúne his olone pſone onely ¶ Andy another saide he willyng to yeue the nedy pple, ꝑ in so doyng thou shalt do seruice ꝑ pleaser to our lorde gody ¶ Andy another saide bettir is a man to holde his peas than to getarye ꝑ argue with a foole, ꝑ is as goode to haue the ennemyte of bady pple as their frendeship, ꝑ the harde ꝑ the sharp lyf in wele doyng is bettir than the swetteste in doyng ayl dedis, ꝑ it is bettir to be without fame than to haue hie lady, ꝑ pouerte is bettir than the riches of lieytepues, ꝑ the pure may without vices is bettir than the riche may that is worshipped for his simnes ¶ Andy another saide It were bettir not to knolde any miust lyng than to be his gseyllour, or neyt in his ḡce ¶ Andy another said If thou geue for to haue fame onely therby, that is not liberalite for thou dost it but for thyn olone auaile And another saidy He is of no laudable lyf that is not this day as good or bettir, as he was the day passed ¶ And another said thou shalt not nolde haue that, that thou desirest without that thou here paciētly the greues that thou woldest not haue And another said a meen shalbe in thy handes as long as he shal truste the, And it was ayd of a wyseman, why he desired not to haue a sone, he answerde, because that I haue had ynough ado for to chastyse my body ꝑ to adresse my saule without hauing eny other pſone to rule or teche, Andy it was ayd y of him, who was that most repenteth hym in this worldy. Andy he answerdy, The wyseman at hys

deth/ by cause that he hath not wrought after sapyence and he that hath doon goode to an vnkynde man ¶ And it was axed of him/ what thing encreseth the lalbe/ He answerd trouth. And what sustyneth trouth/ reason and wytte and wherby is wytte gouerned/ by kepyng of the tong/ & how is the tonge kept/ with pacience/ what causes pacience dredy of gody. and what causes dredy of gody/ Ofte to speke & remembre deth/ and to considere & knowe his frail nes ¶ And another said superfluyte maketh the body sekie wyn troubleth the wyete/ wrath is grarye to wysdom/ but temperance conforteth the hert/ and put awaye all ruinesse and causith helth ¶ And saide howbe he it that a wyseman be of lowbe kynred yet is he noble/ & though he be a stranger he shulde be worshipped/ & though he be pouer yet the people haue nede of him ¶ And another saide he that endureth/ & taketh no payn in his youth restith him not in his aage And another sayde the errour of a foole yaueth litil reste to his thoughtis And another said the tonge of a discrete man is in his herte & the herte of a foole is in his tõge/ And another saide not withstanding thy nature vse euermore goode & laudable gdicions/ And another said a man ought cõtinuelly to enquere what men say of him & where in they lalbe him & wher in they blame him/ yf they lalbe him be to pere that cause continuelly without pride therof & yf they blame him/ be to bewarc from fallyng any more to that cas and not to hate hem for their auertissement ¶ And sayde he is wyse that is humble and meke in hys myght & pouoir: And whan he is in grete astate to dysprayse the worldy/ and is attemperate in grete auctorite. And one

desired of a Wyseman to telle him the Differences betwyx this Worldy and the other Worldy. And he answerd/this Worldy is Adreme. And the other Worldy is a thing alba kedy ¶ And another sayd. Bettir is to spekie Wele than to kepe silence. and bettir to kepe silence than to spekie euil ¶ And another saide I haue accompaynedy me With the riche men & haue seen their riche arraye clothinge & other thin gis better than myn Were. Where vpon I hady suche enuie & melancolye that I might haue no reste in my self/ Than I accompaynedy me With pouer men/like as I Was. & than I Was satisfyedy and in peace ¶ And another saide like as a man that is in a derke kaue may not se his propre figure/ In like Wyse the saule that is not clene nor pure may not clerely see perceyue ne knowe the trewe & pfyte good nesse of almyghty gody ¶ And another saide like as the childreen When they be borne in pyne & entred into this Worldy rejoysse hem after When they be grete/ & fele the delices and eases therof/ In like Wyse men be sorowfull When they shal dye. yet if they haue lyuedy Wele. they go after in to a better Worldy. Where they than shal rejoysse them perpetually ¶ And another sayd. As the goodnesse of Wysemen goth euermore in amending/ In like Wyse goth the malices of the foole euery day in empayring ¶ And another saidy If thou correct a Wyseman. he shal thanke the therfore/ & if thou teche a foole/ he shal dyspreyse the ¶ And sayde Lo ys thy trewe frende. that in thy necessite offeryth hym self and alle his goodes vnto the ¶ And another saide the gouernour of a Wyseman is pacience & the gouernour of a foole is pride And another sayd a man that is slowthful

in his werkis is cõmonely envious of the wele of other men ¶ And another sayde It is goode to enquere thies of thinges vnknowen, for the first question is of wille, and the seconde is of discrecion ¶ And another saide trouth is goddes messagere wherfore she must be worshipped for the loue of her maistere ¶ And another said, he that multiplieth his temporall goodes dymnueth his espualles, And another saide thoos that byleue and drede god stedfastly haue not delectacion but onely in hym & in his werkis ¶ And another saide the moost laudable werkis that one may doo is to obeye the maundemẽtes & plesaser of our lorde god, and the werke of the body Joigned to the werke of the herte is more laudable than the werke of the herte onely ¶ And another saide the euill creatures hem woze than serpentes lyons or caraynes, And in like wyse as vpon the erthe, there is nothing lettir than the goode creatures, Right so ther is nothing woze, than thoos that be wykked ¶ And another saide he that taketh vpon him higher astate, than to him longith, putteth grete peyn to be euyll spoken of ¶ And another saide he that wyll haue reste in his lyffe, ought to kepe him from iiij occasions, the first is that he ought not to be wroth though ony creature lyue, whiche he wolde haue dede, seconde is yf ony doe whiche he wolde haue alyue, the thirde is, if he hath not that, that he desireth, and the fourthe is yf he see that fortune raise and bring vp somother of lowez degre than he is ¶ And another saide to entremedle and dele litill with wordely werkis is a thing that may beste kepe a man from alle incõueniencis ¶ And another saide the more a wyseman is alone the gretez is his Joye

be it day or nyght And another said the euil disposed liuing is like a carayne ꝑ maketh the erth stenke about it / & the goode liuing is like the fayer rēnyng ryuire that is prouffytable to the creature ¶ And another said The wysemen ar nat content to prouffyte onely them self / but semblably do auātage to other / & the fooles hurte not onely them self / but rather take grete labour to hurte and trouble other folkes And another saidy / a foole for a litil thing exposeth him lightly to fortune ¶ And said thou maiest not be so wele arrayed nor be seen / as with trouth ¶ And another sayde abstenynng from wrath & couetise is laudable thing as wele in this worlde / as in the other ¶ And another saide / he that yeueth gscile & prayseth it him self wold feyn be called discrete ¶ And another said lete not to do wele though thy goode dedis ben not knowen / for wel doyng is so goode of hit self that it shalbe vaillable ynough to the atte laste ¶ And another saide / a man of goody discrecion / ought not to exercise him in thinges impossible / ne say thinges not vaillable / ne spende more than his rēnyngis / ne promette more / than he may fullfille And another said / a man may haue but peyne & labour in this worlde ¶ And said he that eteth not shuld dye for hungre / & if he eteth more than ynough he shalbe sicke Wherfore it is a difficile thing to a man to be long myghty ¶ And another said trust him not ꝑ for ꝑ werith his feith for worldely thinges ¶ And another said Idelnesse engēdreth ignorāce / & ignorāce engēdreth errour ¶ And another saidy thou shalt fynde euery where clothing mete / & place for to dwelle in if thou be ought / but & that suffiseth the not ꝑ is to the necessarie / thou shalt be subget to couetise / & yet thou shalt

and sayenges aforsayd for as moche as they specifye of other matters. And also desired me that doy to put the sayd booke in enprinte. And thus obeying hys requeste and co maundement I haue put me in deuoyr to ouersee this hys sayd book and beholdyn as nyghe as I coude hoPe It accor deth Wyth thoriginal beyng in Frensh. And I fynde nothyng dyscordaunt therin. Sauf onely in the dytes and sayengys of Socrates. Wherin I fynde that my saide lordy hath left out certayn and dyuerse conclusions to Wchyng Women. Wherof I meruaylle that my sayd lordy hath not Written therin. ne What hath meuyd hym so to do Ne What cause he hadde at that tyme. But I suppose that som fayr lady hath desired hym to leue it out of his booke Or ellys he Was amerous on somme noble lady. for Whos loue he Wold not sette yt in hys book. or ellys for the ex ry affeccyon. loue and goody Wylle that he hath Vnto alle ladyes and Gentyl Women. he thought that Socrates spared the sothe. And Wrote of Women more than trouthe. Whyche I can not thinke that so excelle aman e so noble a Philosophre as Socrates Was sholdy Wryte other Wyse than trouthe. For If he hady made fallte in Wrytingy of Women. He ought not ne sholdy not be beleuyd in hys o ther dytes and sayinges. But I appercyue that my sayd lordy knoWeth Verryly that suche defautes ben not hady ne foundyn in the Women borny and Wellyngy in thes se partyes ne Regyons of the Worldy. Socrates Was a Grike borny in a ferre Contre from hens. Whyche con tre is alle of othre condycions than thys is. And men e Women of other nature than they ben here in this contre

For I wote wel, of what someuer condicion women ben in Grece, the women of this contre ben right good, wyse, playsant, humble, discrete, sobre, chast, obedient to their husbondis, trewe, secrete, stedfast, euer besy, & neuer ydle, Attemprat in speking, and vertuous in alle their werkis. or atte leste shold be soo. For whiche causes so aydent my sayd lord as I suppose thought it was not of necessite to sette in his book the saiengis of his Auctor socrates touchyng women But for as moche as I had comãdemẽt of my sayd lordy to correcte and amende where as I sholde fynde falbe, and other fynde I none sauf that he hath left out these dictes & sayinges of the women of Grece, Therfore in accomplisshing his comandement for as moche as I am not in certayn wher it was in my lordis coppe or not. or ellis prauenture that the wynde hadd blowe ouer the leef, at the tyme of translacion of his booke, I purpose to wryte the same sayinges of that Grelie Socrates, whiche wrote of the women of grece and nothyng of them of this Royame, whom I suppose he neuer knewe. For if he had I dar plainly saye that he wold haue reserued them mespeciall in his sayd dictes Alway not presumyng to put & sette them in my sayd lordes book, but mekely aparte in the reuersayll of the werkis humbly requiryng al them that shal rede this lytyl reuersayll that yf they fynde ony faulte tarette it to Socrates and not to me whiche wryteth as here after folowyth

Socrates sayde That women ben thapparayles to cacche men, but they take none but them that wil be poure, or els them that knowe hem not And he sayde that ther is none so grete empesshement vnto a man

as Ignoraunce/and Women ¶ And he salde a woman that have fyre/of whom he saide that the hotter have the colder ¶ And he salde a woman sicke. of whom he sayd that the ayre restyth and dwellyth with the ayre ¶ And he salde a woman brought to the Justyce. and many other women folowed her wepyng/of whome he sayd. the ayre hy sory and angry bicause the ayre shal perisshe ¶ And he salde a Jong mayde that lerned to wryte/ of whom he sayde that me multiplied ayre upon ayre ¶ And he sayd that the Ignoraunce of a man is knowen in thre thinges That is to wete/ whan he hath no thought to vse treason Whan he can not restrayne hys couetises/ And whan he is gouerned by the counceyle of women in that he knowyth that they knowe not ¶ And he sayd vnto hys Dyscyples Wylle ye that I enseygne and teche you/holde ye shal no be escape from alle ayre/ And they answerd/ye/ And therme he sayde to them/ For what someuer thing that it be. kepe you and be wel ware that ye obeye not to women Who answerd to hym agayn. And what sayest thou by our goody modres & of our systers/ He sayde to hym/ Suffise you/with that I haue sayd to you. For alle hy semblable in malice ¶ And he sayde/ who someuer wyll acquere and gete scyence/late hym neuer put hym in the gouernaunce of a woman ¶ And he salde a woman that made her fressh and gaye. to whom he sayd/ Thou resembleste the fyre/ For the more wode is leyd to the fyre the more wole it brenne/ And the gretter is the hete ¶ And on a tyme one ayed hym/ What hym semed of women. He answerd That the women resemble vnto a Tre called Edelfla

Whyche ys the fayreſt tre to behelde and ſee that may be But Wythin it ys ful of Venym ¶ And they ſayde to hym and demanded Wherfore he blamed ſo Women, and that he hym ſelf had not comen into thys World ne none other men alſo Wythoute hem. He anſwerd. The Woman ys like vnto a Tre named Chaſſoygnet. on Whyche tre ther ben many thynges ſharpe and pyckyng. Whiche hurte and pycke them that approche vnto hit. And yet neuertheleſſe that ſame tre bringeth forth goodly dates and ſwete. And they demanden hym, Why he fledy from the Women. And he anſwerd. For aſmoche as I ſee them flee and eſchewe the goody. and comonly do ayll And a Woman ſayde to hym. Wylt thou haue ony other Woman than me And he anſwerde to her Arte not thou aſhamed toffre thy ſelf to hym. that demandeth nor deſireth the not

LO these ben the dictes & ſayengis of the philoſophre Socrates Whiche he wrote in his book, And certaynly he wrote no worſe than afore is reherſed And for aſmoche as it is accordaūt. that his dictes and ſayengis ſholden be had as wel as others therfore I haue ſette it in thende of this booke, And alſo ſomme perſones peraventure that haue redy this booke in frenſſhe Wolden haue arette a grette defaulte in me that I had not do my deuoir in viſiting & ouerſeeyng of my lordes book accordyng to his deſir, And ſomme other alſo happely might haue ſuppoſed that Socrates had wreton moche more ylle of Women than here afore is ſpecified, Wherfore in ſatiſfyeng of all parties & alſo for excuſe of the ſaide ſocrates I haue ſette theſe ſaide

dyces & sayengis a parte in thende of this book, to thintēt that yf my sayde lorde or ony other persone what someuer he or she be that shal rede or here it, that If they be not wel plesyd with all that they with a penne race it out or elys vente the leef out of the booke, Humbly requeryng and besechyng my sayde lorde to take no displaysir on me so presumyng but to pardone where as he shal fynde faulte, and that it plese hym to take the labour of thenpryntyng in gre & thanke, whiche gladly haue doy my dyligence in thaccomplyssheyng of his desire and commandement, In whyche I am bounden so to do for the goody rewardy that I haue resseyuyd of his sayde lordshep, Whom I besech Almyghty gody tencrece and to contynue in his vertuous dispicion in this Worldy, And after thys lyf to lyue euerlastyngly in heuen Amen

Et sic est finis .*.*

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